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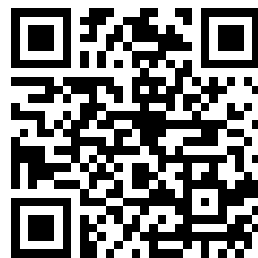
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Hindustani *Garcin & Tussy*

Marathi An essay on the vernacular lit. of H. Ind. (P. M. Soc. Bombay
I. 1844)

Lockey, Gr. of the Guy. A.
Vans Taylor,

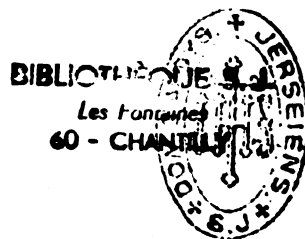
Easti Vrajtal (Gujrati Shiksha itihās)
L. G. as an dialect Rajput, near Hindi.

Prima Comp. Gram. of the Ar. Lang.

a Comp. Gram. of the Sanskrit Language of India 1880

donné par M. West
Juillet 23 1877

• R124/109



A
GRAMMAR
OF THE
GUJARÁTI LANGUAGE;

BY
WILLIAM CLARKSON,
PROTESTANT MISSIONARY TO GUJARÁT
FROM THE LONDON MISSIONARY SOCIETY.

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TO
THE REVEREND THE MISSIONARIES
OF WESTERN INDIA,

HONOURED FOR THEIR SUBLIME OFFICE,—ESTEEMED VERY HIGHLY FOR THEIR
WORKS' SAKE,—BELOVED IN THE LORD,

This Grammar of the Gujarati Language,

IS DEDICATED BY THEIR FELLOW LABOURER IN THE MINISTRATION OF THE
GOSPEL OF OUR LORD JESUS CHRIST,

WM. CLARKSON.

*Mission Bungalow,
Baroda Camp, 1817.*

P R E F A C E .

THE Author presents this Grammar to the Public, not as a critical or minute digest of the Gujaráti Language but as a practical work, expounding its great principles and copiously illustrating them. The Author, although ignorant of Sanscrit, and only partially acquainted with Mahratta and Hindústani, and at the same time suffering from the absence of all effective Native aid, was constrained in the midst of other duties to write this work, by the fact of there being no Grammar extant, sufficiently clear or correct, or illustrative to satisfy the student who might be desirous to become a thorough proficient. It was moreover with the especial desire of assisting the Missionary in his arduous work, that this Grammar was composed. The Author does not challenge criticism in every minute particular, nor does he claim for the work an authoritative character. The press of other more important work prevented his paying minute attention to several sub-

jects, which may be elucidated in a future Edition. He takes this opportunity of expressing his thanks to the American Mission Press for the handsome mode in which the work has been executed, and especially for their diligence in cutting out the types of new letters, single and double—expressly for this work.

Much hitherto remains undone in the department of Orthography. The improvements in this work are to be considered only as specimen of what *may* be done, and not as a determinate fixing of the principles of Gujaráti Orthography.

This can only be a work of time and talent, expended by the Gujaráti Scholar on the operations of the Press itself. He must be present to have the types cut out under his own inspection, before he can present a fixed Orthography.

N. B. The Profits of this work are to be devoted unreservedly to the furtherance of Missionary operations in Gujarát, in connection with the "Baroda Mission." Subscribers therefore, by promoting the sale of this work, will not only encourage Literature, but will be positively promoting the cause of Evangelization of the Heathen. An enlarged sale is on these grounds especially desirable.

A
G R A M M A R
OF THE
G U J A R Á T I L A N G U A G E.

I. ORTHOGRAPHY.

1. The Gujaráti language is written in two characters. The one is called Bálbodh or Shastrí, the other is called Gujaráti. The latter is but a modified and defective form of the former.

2. The Gujaráti character is used for purposes of correspondence and all mercantile transactions. It is therefore the character with which the people generally are conversant.

Several metrical compositions exist in it and some translations from the Sanscrit.

The Christian Scriptures are also published in it.

3. The Bálbodh character is cultivated by the Bráman's. Several literary works have been published in it by the Native Education Society. It is commonly taught in the Government Schools. It promises therefore to become the universal character for the purpose of education in the high branches of literature and science.

4. The Bálbodh alphabet is alone a competent representative of the sounds of the oral language. Its orthography is also uniform.

5. The Gujaráti character is exceedingly defective for the above object, having no appropriate symbols of several sounds which are of common recurrence in the language. Its orthography likewise varies almost in every composition.

6. Hence, it is easy to read in the Bálbodh character, after its alphabet has been once mastered, while it is impossible to read correctly in the Gujaráti without a teacher or a previous knowledge of the oral sounds.

7. The letters of the Bálbodh alphabets are fifty-two. Of these, sixteen are reputed vowels, and thirty-six are consonants, of which ten are aspirates. This reputed number is capable of reduction.

It may be doubted whether ऋ ॠ ऌ ॡ are vowels at all. The anusvara is not strictly a vowel, but the symbol of a nasal sound, which may be attached to any vowel.

The visarg, representing a mere aspirate, is also questionable as a vowel, being the representative of a final *ha*. The consonants ष ॠ are compound, and have no right to insertion in the alphabet.

8. The letters of the Gujaráti as here given are thirty-nine. Of these, nine are vowels inclusive of the point. No fixed number of letters can be assigned, inasmuch as Bálbodh letters are now lithographed in Gujaráti composition. ય *ya* and સ *sa* have not hitherto been typographed. As the literature of Gujarát improves, it will be necessary to render the Gujaráti alphabet equivalent to the Bálbodh. Attempts at a correct orthography are useless without adopting this measure. Lithography has already advanced to this point. It remains for typography to do the same.

BÁLBODH AND GUJARÁTI ALPHABETS.

Bálbodh.	Gujarati.	Corresponding English vowels.	Vowels.	Represented by Roman letters in this work.
			Power in English Letters.	
अ	અ	a or u	1. a short as in <i>America</i> . 2. u as in <i>fun</i> .	a, ä *
आ	આ	a	1. a long as in <i>farce</i> . 2. broad as in <i>warm</i> .	á, à
इ	ઇ	e or i	1. e short as in <i>deceive</i> . 2. i short as in <i>chip</i> .	i, ĭ
ई		e or ee	e long as in <i>adhere</i> , or ee as in <i>meet</i> .	í
उ	उ	u or oo	u short as in <i>full</i> , or oo as in <i>good</i> .	u
ऊ		u or oo	u long as in <i>rude</i> , or oo as in <i>food</i> .	ú
ऋ			See Remarks on Pronunciation.	ru
ॠ			"	rú
ऌ			"	lu
ॡ			"	lú
ए	એ	a	1. a long as in <i>name</i> . 2. a short as in <i>Thames</i> .	é, e
ऐ	ઐ	i or ie	nearly i as in <i>ice</i> or ie as in <i>die</i> .	ai
ओ	ઔ	o	1. o long as in <i>bone</i> . 2. o short as in <i>pronounce</i> .	o
औ	ઔ	ou	nearly ou as in <i>house</i> .	a u
.	.		a nasal sound (see Remarks on Pronunciation).	ng ñ n
:	:		a final aspirate (see Remarks on Pronunciation).	m

* Let the reader carefully observe the power of the Roman letter, lest he should be deceived by the analogy of sounds of the English vowels.

The Roman letters, let him observe, nearly correspond in power to those used on the continent of Europe.

CONSONANTS.

Class.	Bálbodh.	Gujaráti.	In English Letters.	Represented by Roman Letters.
Gutturals. Palatals. Cerebrals. Dentals	क	ક	ka *	k
	ख	ખ	kha	kh
	ग	ગ	ga	g
	घ	ઘ	gha	gh
	ङ	†	nga	ng
	च	ચ	cha	ch
	छ	છ	chha	cha
	ज	જ	ja or za	j or z
	झ	ઝ	jha	jh
	ञ	‡	nya	n
	ट	ટ	ta	t
	ठ	ઠ	tha	th
	ड	ડ	da	d
	ढ	ઢ	dha	dh
	ण ए	ણ	gna	ṇ
	त	ત	ta	t
	थ	થ	tha	th
	द	દ	da	d
	ध	ધ	dha	dh
	न	ન	na	n

* Read *a* with the short sound as belonging to the vowel *अ*.

Thus read *ka* as *ca* in *America*, *ga* as in *Malaga*, and so on with all the consonants.

† Represented by the Anusvara or by the dental *ण*.

‡ Represented by the Anusvara or by the dental *ण*.

CONSONANTS.—Continued.

Class.	Bálbodh.	Gujarátí.	Name in Eng- lish Letters.	Represented by Roman Letters in this work.
Labials. Miscellaneous. Compounds.	प	प	pa	p
	फ	फ	pha	ph
	ब	ब	ba	b
	भ ण	भ	bha	bh
	म	म	ma	m
	य	य	ya	y
	र	र	ra	r
	ल	ल	la	l
	व	व	vo	v
	श ष	श	sha	s
	ष	*	sha	sh
	स	श स	sa	s
	ह	ह	ha	h
	क्ष	†	la	l
	क्ष	‡	ksha	ksh
	ज्ञ	॥	dnya	dny

* This is occasionally represented by ण, and by श.

† This is represented by ल.

‡ This is represented frequently by ण, or ण श.

॥ Sometimes represented by ज्ञ and ण.

Remarks on pronunciation of the letters.

1. VOWELS.

B. G. R.
 अ ञ अ॒ अ॒ a ञ. This vowel sound is inherent in every
 consonant sounded singly. It is met with in its appropriate form
 generally as an initial either of a word or of a syllable.

1. When it is a negative particle * or when it is followed by
 ए, or by any letter of the cerebral class and occasionally by अ,
 or when the consonant in which it inheres, is itself a particle †,
 or in *whatever case it may be considered either alone or as inher-
 ent in the consonant to constitute a syllable*, it has the short sound
 of *a*, as we find it expressed in a-going, a-head, a-way, &c.
 when sounded quickly as in conversation, or of the French *e* in the
 article *Le*.

2. When followed by any one of the vowels अ॒ ए॒ इ॒ अ॒ अ॒,
 the above sound is somewhat modified according to the parti-
 cular vowel so as to approach, when blended with either of those
 vowels, to a diphthong.

3. When it is followed by any consonant not mentioned above
 into which it is resolvable in the same syllable, or when it is head-
 ed by a nasal that is not followed by a cerebral, or *when in any
 case it may be considered as an element of a syllable*, it has the short
 sound of *u* in cupboard. This sound is exceedingly frequent in
 pure Gujarāti words, especially in verbal roots.

* अ॒ is a negative affix in Sanscrit words.

† E. G. अ॒ is a Gujarāti affix signifying bad.

This vowel is used in the Gujarátí for *u*, but it is utterly inadequate to represent it and its discontinuation is desirable.

There are other forms of this letter but not in type. They are used chiefly by Vániyas.

E. G. અશુધ *aśúdh*, impure ; આંગ *āngg*, body.

B.	G.	R.	
આ	आ	अ	<i>a á</i> . Is not correctly represented by the English <i>a</i> , being sounded less broadly than it, like the French <i>a</i> in <i>La</i> . Its length however depends somewhat on the presence or absence of accent.*

2. When followed by a final *u*, especially when this is followed by a labial, or headed by an *anúsvara*, it has frequently a broader sound than the above, approaching to the circumflexed *â*.

3. When it is followed by the vowels *u* or *ai*, or by the semi-vowel *u*, it undergoes some modification for the sake of euphony, and nearly coalesces with the succeeding letter so as to form a diphthong.

The peculiar modification can only be attained from a correct speaker. There are other forms of this letter, corresponding to those of *ai*.

E. G. આપો *āpo*, give આમડું *chāmaḍúng*, leather.

B.	G.	R.	
ઈ	इ	ई	<i>i í</i> . Has the short sound of <i>e</i> in <i>decay</i> . In several positions, especially when it is followed by a double consonant, or headed by a nasal not followed by a cerebral, it has the short sound of <i>i</i> in <i>cinder</i> . Popular use however is not uniform.

E. G. શિસો *śiso*, bottle ; ચિંતા *chĩntá*, care.

* Let it be observed that accent in Gujarátí does not involve so great a stress as is laid on syllables in English.

B. G. R.
 ई ऋ i í. Is the above lengthened, as *e* in adhere, or *ea* in seared.

The reader in Gujaráti can decide only by the ear as to the length of the ऋ, as there is no distinction in the character.

E. G. ईश्वर ísvar, God; कवी kāvī poet.

B. G. G.
 ए ऐ é e. Is the English *a* as in name, perhaps somewhat less broad and full. It is in some few words, especially monosyllables, somewhat clipped in pronunciation; as *a* in Thames.

E. G. सेवक sévak, servant; जेम jem, as.

B. G. R.
 ऐ औ ai. Is a diphthongal sound. It is nearly like the English *i* in ice, or *is* in isle, or *ie* in die. This diphthong does not consist of આ & ઈ, in which case it would be like the ai in *aisle*, but of આ & ઈ. The Scotch accent in the pronunciation of *guile*, find, &c. gives the force of this vowel; also the German *ei*. When the vowels આ & ઈ meet in Gujaráti composition they are sounded as this vowel, with the exception that the latter sound is more lengthened. This vowel is therefore seldom used.

E. G. પૈ pai, a pie; પૈસો paiso, a pice.

B. G. R.
 ઓ ઔ o. Is reputed a diphthong, but is questionable as such. It has the long sound of o in bone, and when the accent is not in it, it has the short sound of o in pronounce. It never has the short sound of o in hot, lot, &c. which is uncongenial to the language, and which cannot be presented nearer than by the vowel આ.

E. G. ઔષ્ઠ osad, medicine; જો jo, if.

B. G. R.
 ઔ ઔ au. Is a diphthong composed of આ & ઊ.

It is not so full a sound nor so mouthed (so to speak) as the English ou or ow, but the organs are more compressed in its articulation ; ou in the verb *house* approaches the sound. If pronounced with the Scotch accent, it more nearly corresponds. It is said to be represented properly by the German au ; ૐ & ૑ when they meet are sounded as this diphthong with the exception that the latter sound is more lengthened. This vowel is therefore of unfrequent use.

E. G. કૐૐ *kaus*, parenthesis.

B. G. R.
 . . ng. (final.) Is called in Sanscrit *anusvara*, and in Gujaráti, *mindu*, a point. It is the symbol of a nasal sound, which is attachable to any of the vowels when expressed, or the ૐ unexpressed but inherent in the consonant. This sound cannot well be represented by English letters. When heading a vowel not followed by a consonant, it is approached by the mp in *aide de camp* as generally sounded, or the n in the French *bon*. It is rather softer than the ng in *sang*. Its pronunciation is not uniformly observed, nor when observed is it with uniform distinctness. The *anusvara* is also a representative of the five nasal consonants. (See Consonants, page).

E. G. ૐ āng, ૐ áng, ૐ ung, ૐ ong, &c. &c.

B.

∴ Is called *visurg*. It is a final aspirate, corresponding in sound to a soft h. It may be expressed in Gujaráti by હ. It is occasionally changed into an ર.

E. G. ૐૐૐૐ is in Gujaráti written and pronounced ૐૐૐૐ-ૐૐૐ. It may be represented by ah in Roman letters.

2. CONSONANTS.

Obs. 1. Although words are frequently compounded by prepositions, &c. and are written as one word, they are to be considered for the purposes of pronunciation as perfectly independent.

E. G. **મિત્રમિત્રી** consists of **મિત્ર** and **મિ** and **ત્રી**, and their respective finals are **શ**. **મિ**. **ત્રી**.

When initials and finals are treated of, this principle is to be remembered.

Obs. 2. 1. Every consonant sounded individually has in it the sound of the vowel **ઞ** expressed subsequently to the consonantal sounds.

2. If the consonant be blended with another consonant, (see the second Table) this vowel is not sounded.

3. If the consonant be final and single, this vowel is not sounded.

Exception.—It is sounded slightly after a compound consonant, of which the first element is not sibilant, or after a final **ચ** and final **જ**. Words containing such elements are of Sanscrit origin.

Obs. 3. When the vowel sound **ઞ** inherent in the nasal consonants, is designed to be dropped, it is represented by the *anuwara*. Strictly speaking, *the power of this point when followed by a classed consonant in the same word, is that of the nasal of the class to which that consonant belongs.* Custom, however, is not exactly conformable to this principle.

When followed by an unclassified consonant, its power approaches as nearly as possible to that of such consonant; (see the third Table) i. e. the same organs are used in the pronunciation of both.

Obs. 4. The aspirate letters of each class are articulated by

breathing out their respective consonants. No interval of time should elapse between the articulation of the consonant and its aspirate, nor should any new configuration of the organs take place.

The sound is to be emitted at once, so as to form an unbroken articulation, as of an individual letter.

GUTTURALS.

B. G. R.
ક ક ka. Has the sound of the English k, or of the hard c; as in kernel, caprice, &c.

E. G. કાપ káp, cut; બીહીઝ bīhík, fear.

B. G. R.
કા કા kha. Is the above aspirated (see Obs. 4).

It is used occasionally, as well as the preceding for the Persian ک, and is sounded accordingly by the learned in that language but not by the common people.

E. G. આખો ákho, whole; માખી mákhí, fly.

B. G. R.
ગ ગ ga. Is the English hard g, as in gun.

This letter is used to represent گ in Persian words and is sounded by the learned accordingly.

E. G. ગોળ gól, round; માગર māgar, alligator.

B. G. R.
ઘ ઘ gha. Is the above aspirated.

E. G. વાઘ vágh, tiger; ઘાસ ghás, grass.

B. G. R.
ઙ ઙ nga. This is the nasal of the class and therefore guttural; it is pronounced nearly as ng in wrung.

E. G. રાંગરો rānggáro, painter; પાંકો pāngkho, fan.

PALATALS.

B. G. R.
ચ ચ cha. Is pronounced as ch in church. It has not two

sounds as in Maráthi, but is sounded more or less as a sharp by different speakers.

E. G. ચોખો chokho, pure ; લાંચ lanch, bribe.

B. G. R.
છ chha. Is its aspirate.

E. G. છોકરો chokaro, boy ; છેક chék, utterly.

B. G. R.
જ ja. Is the English *j* pronounced more or less softly by different speakers. In pure Gujaráti words it has this sound alone, but it is used for the Persian *j* and is then sounded like the English *z*. e. g. નિમાજ nímáz, religious service. This sound, however, is uncommon where there is no Persian or Hindustáni spoken.

E. G. જાણ jan, know ; સાજો sájo, sane, sound.

B. G. R.
જા jha. Is its aspirate; another Gujaráti form is ઝ

E. G. જાડ jhád, tree ; ઝૂલ jhúl, swing.

B. G. R.
જ ન u. Is the nasal of this class. It is pronounced on the palate and is softer than the guttural. It sounds like a nasal *y*, the *n* being made very nasal, by the suppression of the breath in the nostrils.

E. G. સાંચો sáncho, machine ; પાંજરું pánjarúng, cage.

CEREBRALS.

The cerebrals (so called from the fact that they when sounded seem to proceed from the cerebrum), are articulated by turning the tip of the tongue back and applying it to the palate. A hollow consonant-sound is thereby produced,—unknown in the

English alphabet, so that there are no perfect representatives of this class.

B. G. R.

ટ ડ ટા. This letter differs from the English t, in that it is not like it pronounced on the osseous part of the gums near the teeth, but above it with the tongue turned back towards the palate according to the nature of the class.

E. G. ટડ તાડ, a poney; ટલવું તાલવું, to move away.

B. G. R.

ઠ ઢ ઠા. Is the aspirate of the above.

E. G. માંઠો māt̥ho, bad; સાંઠ સાંઠ, sixty.

B. G. R.

ડ ઢ ઢા. Differs from the English d, in the way peculiar to the class. It has two sounds. When it is initial or when it follows the point, it is a distinct d as above described. In other position it is between the above d, and an r; this sound being produced by the quick withdrawment of the tongue from the position requisite for the pronunciation of the former. As a general rule, its greater or less distinctness depends on the vowel which precedes it.

E. G. ડામર dāmar, pitch; બેચાડ Béchaḍ, (name); ગાડી gādī, carriage.

B. G. R.

ઢ ઢ ઢા. Is the aspirate of the above, and is always sounded with great force.

E. G. ઢાલ ḍhāl, shield; ઢંદરો ḍhāndhéro, instrument of music.

B. G. R.

ણ ન ના. Is the nasal of the class pronounced, somewhat like the French gne in Charlemagne.

E. G. પ્રમાણે pramāṇé, like to; નિશાણી nisāṇi, sign.

DENTALS.

The dentals do not correspond to the English dentals. Those are sounded by placing the tongue on the osseous gum near the teeth, whereas the Gujarāti are sounded by the tongue placed between the teeth, not protruding but resting on the root of the upper row.

B. G. R.

ત ત ta. Is the English t, pronounced as above ; t in tube, nearly approaches to it.

E. G. મેતા méto, clerk ; સાત sát, seven.

B. G. R.

થ થ tha. Is the aspirate of the above.

E. G. હાથ háth, hand ; જથો jathó, troop.

B. G. R.

દ દ da. Is the English d, pronounced as above.

The d in dupe nearly approaches to it.

E. G. દાંત dánt, tooth ; સાદો sádo, plain.

B. G. R.

ધ ધ dha. Is the aspirate of the above.

E. G. કીધેલા kídhélo, done ; ઉધાર údhár, loan.

B. G. R.

ન ન na. Is the nasal of the class nearly approaching the English n. e. g. નાલીયર nálíér, cocoanut ; છાનો chàno, secret.

LABIALS.

B. G. R.

પ પ pa. Is the English p.

E. G. પોથી pothi, book ; સાપ sáp, snake.

B. G. R.

ફ ફ pha. Is the above aspirated.

E. G. ફાલ phál, fruit ; ફૂલ phul, flower.

Pársís sound it like f; it may be right to sound it so, when representing the Persian, but this sound is not congenial to Gujaráti and is to be considered as impure.

B. G. R.
 વ બ ba. Is the English b.

E. G. બમ્બો bāmaṇo, double ; લંબો lāmbo, long.

B. G. R.
 ખ જ બ bha. Is the aspirate of the above.

E. G. ભોજન bhojan, meal ; ભો bho, fear.

B. G. R.
 મ ન મા. Is the English m, it is also the nasal of its class, and is represented by the anusvara.

E. G. માર mār, beat ; નામ nām, name.

INDIVIDUAL CONSONANTS.

B. G. R.
 ય ય ya. Has the power of the English y.

It is a palatal and semi-vowel when final. It is not yet adopted in Gujaráti composition, although the recurrence of the sound in every past tense of a verb, renders its use indispensable to correct orthography. This letter occurring in Sanscrit words, is often corrupted in Gujaráti into j. e. g. मर्यादा is corrupted into મરજદા respect. यात्रा into જાત્રા pilgrimage.

E. G. માયા máyá, delusion ; કન્યા kanyá, virgin.

B. G. R.
 ર ર ra. Has the power of the English r, it is sometimes a semi-vowel being resolvable into the following consonant. This power is signified in Balbodh by inserting it in a shortened form, over the consonant into whose sound it resolves: This distinction cannot be made in Gujaráti.

E. G. રડ rad, weep ; ઓરડી ordi, room.

B. G. R.
 લ લા la. Is a dental, sounded *on*, not *between*, the teeth.

E. G. લે lé, take ; શાલો sálo, brother-in-law.

B. G. R.
 વ વા va. Is a dento-labial; it is not the exact equivalent of either v or w. It is sounded by the teeth without their compressing the lip as done in sounding v, and also by the lips in a more contracted form than is necessary to articulate w. It is sounded with the teeth, the under lip being drawn in, upon the under teeth, but not made to meet the upper teeth. The uneducated approximate the sound to w, and the educated to v. When initial, it more nearly approaches to u ; and when final, to a w.

E. G. પાવ pāv, quarter ; સવાલો sāvālo, right, in order.

B. G. R.
 × શ શ્ શ્ sa. Is a sibilant proceeding from the palate; it is articulated by applying the tip of the tongue to the forepart of the palate. It approaches to the English sh, but is not so sibyllant.

E. G. શબ્દ śabda, word ; શંસર śānsār, world.

B. R.
 શ્ શ્ sha. Is a cerebral ; it has the power of the English sh in shock, if sounded high on the palate softly. In Gujarāti the sound is corrupted into that of શ. e. g. બાશા, and this character is accordingly used. It is sometimes also corrupted into વ.

B. G. R.
 × સ સ્ સ્ sa. Is a dental. It has the power of the English s. The form most commonly in Gujarāti use is સ; સ્ is adopted by the Bramins. e. g. સોઈ soé, needle ; સધ્ધુ sádhdú, saint.

B. G. B.
 હ હ ha. Is an aspirate. It may be expressed by the English h, but is more of a guttural character. It is represented

× In common Gujarāti printing the sibilants શ and શ્ are used indifferently for શ. શ્ therefore, expresses both શ and શ્ in common printing.

at the end of a word in Balbodh composition by the two points.

E. G. હીરો hīro, diamond; હોજો hójo, water-drawer.

B. R.

ल la. Is a cerebral l, sounded further back in the palate than the other cerebrals. There is a lythographed Gujarāti form but it is generally represented by ल.

E. G. બોલવું bolavung, to dip.

B. R.

क्ष ksha. Is a compound in sound, and it is supposed in form of कष. In Gujarāti few, save the learned, pronounce it. It is generally corrupted into क or कष.

E. G. क्षत्री is corrupted into कक्षत्री. A student should not adopt such corruptions.

B. R.

न दnya. Is never met with, but in Sanscrit words.

VOWELS COALESCENT WITH CONSONANTS.

It has been seen that every consonant sounded by itself has in it the sound of the vowel ए. It becomes necessary to represent consonants in a state of immediate combination with other vowel sounds save that of ए. To accomplish this, an imperfect form of the vowel is employed, which coalesces with the consonant. The consonant then drops its own inherent vowel sound, and adopts the sound of the vowel thus subjoined.*

The vowel as represented in the alphabet is in its isolate form. This may be called its perfect form. *In this form it is either initial, or follows a vowel either expressed or inherent in the*

* Whether this theory exactly corresponds to fact or not, it presents perhaps the most satisfactory elucidation to the student.

consonant. As represented below, it is in its coalescent form. This may be called its imperfect form. *This form is never employed save when following a consonant which drops its own vowel sound.*

Bálbodh Isolate and Coalescent Vowels.

आ इ ई उ ऊ ऋ ए ऐ ओ औ
। ि ी ७ ८ ९ ० १ २

Gujarátí Isolate and Coalescent Vowels.

આ ઇ ઊ એ ઐ ઓ ઔ
। ૧ ૨ ૩ ૪ ૫ ૬ ૭ ૮

Bálbodh Consonant क with Coalescent Vowels.

क का कि की कु कू के कै को कौ

And so on throughout the Alphabet.

GUJARATI ALPHABET WITH COALESCENT VOWELS.*

TABLE 1.

ká	કા	kí	કી	kut†	કુ	ké	કે	kai	કૈ	ko	કો	kau	કૌ
khá	ખા	khí	ખી	khu	ક્યુ	khé	ખે	khai	ખૈ	kho	ખો	khau	ખૌ
gá	ગા	gí	ગી	gu	ગુ	gé	ગે	gai	ગૈ	go	ગો	gau	ગૌ
ghá	ઘા	ghí	ઘી	ghu	ઘુ	ghé	ઘે	ghai	ઘૈ	gho	ઘો	ghau	ઘૌ
chá	ચા	chí	ચી	chu	ચુ	ché	ચે	chai	ચૈ	cho	ચો	chau	ચૌ
chhá	છા	chhí	છી	chhu	છુ	chhé	છે	chhai	છૈ	chho	છો	chhau	છૌ

* The mastering of the above table will render the task of reading easy. Let the reader refer to the alphabet for the correct sound of the Roman letters.

† u either with or without an accent.

já	જા	jí	જી	ju	જુ	jè	જે	jai	જૈ	jo	જો	jau	જૌ
jhá	જા	jhí	જી	jhu	જુ	jhè	જે	jhai	જૈ	jho	જો	jhau	જૌ
tá	ટા	tí	ટી	tu	ટુ	té	ટે	tai	ટૈ	to	ટો	tau	ટૌ
thá	ઠા	thí	ઠી	thu	ઠુ	thé	ઠે	thai	ઠૈ	tho	ઠો	thau	ઠૌ
dá	ડા	dí	ડી	du	ડુ	dé	ડે	dai	ડૈ	do	ડો	dau	ડૌ
dhá	ઢા	dhí	ઢી	dhū	ઢુ	dhé	ઢે	dhai	ઢૈ	dho	ઢો	dhau	ઢૌ
ná	ના	ní	ની	nu	નુ	né	ને	nai	નૈ	no	નો	nau	નૌ
tá	તા	tí	તી	tu	તુ	té	ટે	tai	ટૈ	to	ટો	tau	ટૌ
thá	થા	thí	થી	thu	થુ	thé	થે	thai	થૈ	tho	થો	thau	થૌ
dá	દા	dí	ડી	du	ડુ	dé	ડે	dai	ડૈ	do	ડો	dau	ડૌ
dhá	ધા	dhí	ધી	dhū	ધુ	dhé	ધે	dhai	ધૈ	dho	ધો	dhau	ધૌ
ná	ના	ní	ની	nu	નુ	né	ને	nai	નૈ	no	નો	nau	નૌ
pá	પા	pí	પી	pu	પુ	pé	પે	pai	પૈ	po	પો	pau	પૌ
phá	ફા	phí	ફી	phu	ફુ	phé	ફે	phai	ફૈ	pho	ફો	phau	ફૌ
bá	બા	bí	બી	bu	બુ	bé	બે	bai	બૈ	bo	બો	bau	બૌ
bhá	ભા	bhí	ભી	bhu	ભુ	bhé	ભે	bhai	ભૈ	bho	ભો	bhau	ભૌ
má	મા	mí	મી	mū	મુ	mé	મે	mai	મૈ	mo	મો	mau	મૌ
yá	યા	yí	યી	yu	યુ	yé	યે	yai	યૈ	yo	યો	yau	યૌ
rá	રા	rí	રી	ru	રુ	ré	રે	rai	રૈ	ro	રો	rau	રૌ
lá	લા	lí	લી	lu	લુ	lé	લે	lai	લૈ	lo	લો	lau	લૌ
vá	વા	ví	વી	vu	વુ	vé	વે	vai	વૈ	vo	વો	vau	વૌ
śá	શા	śí	શી	śu	શુ	śé	શે	śai	શૈ	śo	શો	śau	શૌ
śá	સા	śí	સી	su	સુ	śé	સે	sai	સૈ	so	સો	sau	સૌ
há	હા	hí	હી	hu	હુ	hé	હે	hai	હૈ	ho	હો	hau	હૌ

Consonants coalescing with Consonants.

When consonants are blended in sound together, without the intervention of the inherent અ, they are blended likewise in form and become compound letters, called in Gujaráti જોડઅક્ષરો jodā-ksharo. The rule generally observed from blending them, is as follows:—The first part of the former whether one or more, is joined to the last part or to the whole of the final letter. A symbol of the letter ર called réph, is placed frequently over the letter when it is a semivowel running into the succeeding consonant as, in the word સર્વ sarva, all. Bálbodh employs these compounded consonants, and a few are occasionally found in the Gujaráti, but they are not in general use. Below is a table of those commonly used in Balbodh.

Table illustrative of the power of the Anusvara before classed consonants.

TABLE 3.

<i>Gu'.</i>	<i>Palat.</i>	<i>Cere.</i>	<i>Den.</i>	<i>Labi.</i>
Power of ઙ	Power of ઞ	Power of ણ	Power of ન	Power of મ
સાંગલ	સાંચો	ઈડાં	દાંત	ચાંપો
sāngkal	sañcho	īḍāng	dānt	chāmpo
chain.	machine.	eggs.	tooth.	squeeze.

Observe. The force of the Anusvara is equivalent to the nasal of the class to which the consonant which follows it belongs. Its force becomes modified when preceding the unclassified letters, inasmuch as it is pronounced with the same organs as are employed in sounding the respective consonant. e. g. ર is a sibilant dental, the Anusvara therefore will approach the sound of dental ળ, and so on with the rest.

GUJARATI DOUBLE CONSONANTS.

કચ્છ kacha	કઠ kha	કઠ્ઠ khi	કસી kisa	કજ kha	ગગ gga	ગદ gda	ગધ gdha
ગન gna	ગમ gma	ગય gya	ગ્ર gra	ગ્ય gya	ગૃ gru	ગ્લ gla	ગ્વ gva
છછ chcha	છઠ્ઠ chha	છય chya	જજ jja	જ્ય jya	દ્ર dra	દ્ધ dha	દ્ધ dha
ટ્ય tya	ડ્ય dya	ઢ્ય dha	નન na	ન્ય nya	ન્ય nya	નમ nma	ત ta
ત્થ ttha	ત્પ tpa	ત્ર tra	પ્ત pta	ત્મ tma	ત્ન્ય tnya	ત્ત tta	ત્ર tra
ત્ના tna	ત્થ્ય thya	દ્વ dva	દ્વ dru	ધ dya	ધ્ય dha	ધ્વ dha	ધ્ર dha
ન na	ન્ય nya	નઠ nha	ન્ર nra	ન્દ nda	નપ npa	નમ nma	પ્ર pra
પ્ત pta	પ્ર pra	વ્ય vya	ભ્ય bha	મ ma	મ્પ mpa	મ્ય mya	મ્હ mha
લ્લ lla	લ્લ lhaya	લ્ય lya	લ્મ lma	લ્ગ lga	લ્હ lha	લ્પ lpa	લ્ફ lpha
શ્ત shtha	શ્ત્ર shtra	વ્વ vva	વ્હ vha	વ્વ vru	શ્ર shra	સ્વ sva	શ્ચ shch
સસ ssa	સ્ય sya	સ્મ sma	શ્પ shph	શ્વ shva	શ્ય shya	સ્ત્ર stra	સ્પ spa
સ્ત્ર stha	સ્ફ sph	સ્ન sna	સ્મ sma	સ્ય sya	સ્ત sta	ત્ર્ય hya	લ્લ્ય llya

Observe. The representation of the point in Roman letters is the same as that of the nasals of the respective classes. This rule will be observed throughout this work.

TABLE 4. (Exercises.)

રાજા	rājā	king	ભાઈ	bhāi	brother
પરમેશ્વર	paramésvar	God	મરણ	mārāṇ	death
ભીત	bhīt	wall	વાડી	vādī	garden
ચોપડી	chopadī	book	પાંનું	pānnúṅ	leaf
લુધડું	lúghadúṅ	cloth	ખુરસી	khúrsi	chair
વીચાર	víchār	thought	કલમ	kālām	pen
ભાગ	bhāg	share	રૂપીઆ	rupío	rupee
ફૂલ	phúl	flower	ચમચો	chāmcho	spoon
પાણી	pāpī	water	કાગલ	kāgal	paper
પથર	pāthar	stone	રેશમ	rēsām	silk
ઘાસ	ghās	grass	રસી	rāsī	string
માણસ	māṇas	man	પેઆલું	péalúṅ	cup
બહેન	béhén	sister	મીઠું	miṭhúṅ	salt
ગેટું	gétúṅ	sheep	દુધ	dúdh	milk
બકરી	bākari	goat	લાકડું	lākadúṅ	wood
દરવાજો	darvājo	door	બાલક	bálak	infant
નદી	nādī	river	સીરકો	sírko	vinegar
દીકરો	díkaro	son	છડી	chhaḍi	cane
કુઆ	kúo	well	પાગડી	pāgaḍi	turban
અનાજ	anāj	corn	ટોપી	topí	cap
ખાવાનું	khavánúṅ	food	જોડો	jodo	shoe
શીસી	śísī	phial	હાડકું	hāḍkúṅ	bone

બાગલ	bhāgal	gate	લોક	lok	people
કામડી	kāmaḍī	bamboo	વાત	vāt	word
આમડું	chāmaḍúṅg	leather	ઘુંટણ	ghúṇṭaṇ	knee
નાખ	nākḥ	nail	સીપાઈ	sipái	soldier
હાથ	hāth	hand	ડકાલ	ḍakál	famine
આંખ	āṅkh	eye	વરસ	vārāṣ	year
નીમાલા	nimálā	hair	મહિનો	mahíno	month
હિસાબ	hísáb	account	અઠવાડિયું	aṭhvāḍíúṅg	week

(For further lessons on reading see Exercises.)

Observe. As Gujarāṭi does not distinguish between the long and short vowels, the Roman í and ú, as given in this work, may be either short or long.

II. ETYMOLOGY.

1st. PART.

Components of the Language.

The Gujaráti language, if analyzed as the English, may be said to comprise the Substantive, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction, the Adverb (including particles), and the Interjection, to which may be added the Article. * The four first parts of speech are in a limited degree declinable, the fifth, the preposition, is so in one instance only, and the four last are indeclinable.

* It may be contended by some conversant with the language, that there is no Article. The Author presumes to say there is. He means by "Article" a particle whose office it is to define in a certain way, and which cannot, on account of its own peculiar power, be resolved into any other part of speech. This particle is the numeral એક. It neither corresponds to the English indefinite article nor to the definite, but is still an Article. It resigns occasionally its numerical meaning and defines or more correctly individualizes. Its peculiar force will be evinced by a comparison with the English indefinite.

1. It widely differs from this article in one respect ;—The English *distributes* or signifies *any* individual of a whole class, as Ex. a man has two feet, i. e. any and every man. The Gujaráti article does not distribute in any way. The distribution is involved in the substantive itself without any qualifying particle. The Gujaráti language makes the substantive to represent the whole class and predicates of that class as thus represented. It does not, as the English,

SUBSTANTIVE.

Number.

1. Substantives have two numbers, the Singular and Plural.
2. All Substantives, significative of objects which may be more

choose an indefinite individual of the class and make its predications of it. What it predicates it predicates of the whole as comprehended in the substantive.

2. The English article in some cases *individualizes or expresses an individual of a class as present in the matter of individuality to the conception of the speaker*: as, yesterday a gentleman came to my house. Here there is no definition of the object, neither is there a distribution of it, but there is an individualization of a member of a class. This is the exact power of the Gujarati particle. Whenever used as an article, which it is very frequently, it is intended to represent the idea, not of an individual as distinguished numerically from two or three or more, nor of an individual as distinguished in quality from others of the class, *but of an individual present to the conception as an individual*, as a certain one which it is in no way designed to define, but which is assuredly the object of actual conception to the mind of the speaker as an individual. In no wise could such a conception be conveyed without the use of the અક્ષર. Its omission would induce a different idea. The use of the substantive without the article in most cases involves some specific individual, or marks out the whole class. There arises from the above principles the apparent anomaly that this article may be in most cases rendered in English by "a certain," whilst કોઈ અક્ષર, (literally any one,) is often the rendering of "a," being the more indefinite of the twain. Let it then be remembered that the power of અક્ષર as an article is uniform: it does not define as to quality or circumstance in the fact of numerical unity *but in the simple fact of individuality* relatively to the conception of the mind. (See remarks on the demonstrative pronouns), and on the pronoun કોઈ અક્ષર.

than one in nature, *may*, if necessary, assume a plural form ir-
respectively of termination.

3. All Substantives that denote objects having an essential
unity, do not of course take the plural form.

4. Substantives denoting objects, having essential plurality,
do not take a plural form. * Such are those which denote spe-
cies of grain, spice, &c. &c.

5. Substantives qualified by Adjectives, &c. in the plural form,
or by numerals, do not necessarily take the full plural form, but
simply the oblique one (See Substantive). The practice of the
more correct speakers is, however, more favourable to the expres-
sion of the plural in case of plurality than its suppression. Eupho-
ny is the sole standard of authority for the use or disuse of the
form. Euphony should be sacrificed to perspecuity, especially
in composition.

Case. †

Substantives have cases to denote their relations to each other
or to other parts of speech. Three cases exist in this language

* There are apparent exceptions to this. *સર્વ* people takes the plural
form *સર્વો*. The reason is that the several objects are viewed as an aggregate
one, which itself may be multiplied.

† The word "case" in its original application, signified an inflected form
of the substantive itself, by which its different relations to other parts of speech
were indicated. In this strict sense there is but one case in the Gujarati Sub-
stantive, viz. the vocative, and even this is not always a case, being very fre-
quently of the same form as the nominative, i. e. as the substantive itself. The
word case is here used in its widest signification in the grammatical relationship
of a substantive, whether indicated by an inflexion or a preposition, or by neither
as in the accusative case. Without referring substantives to certain cases, we
can make no grammatical analysis of sentences: I have therefore declined the

without prepositions. These are the Nominative, the Vocative, and Accusative.* The rest are formed by post-fixing of prepositions.† Hence there are literally as many cases as there are generic prepositions, which may be post fixed to the substantive. The chief prepositional cases are as follows: 1. The case formed by the post-fix of the declinable preposition એ of.‡ 2. by the

Noun in six cases. It is not to be considered that these are the only cases. The prepositional cases have been chosen, because expressive of the most frequent and important relations. It is evident that the substantive might be declined by medium of all the prepositions which specifically differ in their signification.

* The Student must not attend to the etymology of the word but to its grammatical power, which is the same as that of the English preposition. It is by some called a post-position, but this is an uncouth word, and adapted to prevent the student from recognizing its true nature.

† The accusative or objective case, which, in all classes of substantives, retains the same form as the nominative, simply denotes objectiveness of the substantive relatively to the verb. This case consequently can only be used when the object signified by the substantive is considered as unaffected by the action signified by the verb. It expresses only the relation of the *substantive* to the *verb*, and not the relation of the object expressed by the substantive to the action expressed by the verb. To express this latter is the province of the dative alone. This language indicates all relations of objects by prepositions. The accusative has no prepositions, and hence no relation of objects is indicated by it. In the phrase એ લાડડી મારી the literal translation is, I struck a stick; but as the substantive is in the accusative, the meaning is, that the stick was the vehicle of the action strike, and *not* the object of the action. In this example the object *stick* may be said to be governed by the verb, but only in a grammatical sense, since the action of the verb does not pass over to the object.

‡ Genitive expresses the general relationship of inherence or connection with any thing in the sense of property. The preposition is declined as an adjective of the same termination (see Preposition). It is post-fixed to the sub-

post-fix of ને to : this may be called the Dative* or the cases

stantive significative of the subject, i. e. of the possessor and agrees in gender and number with the following substantive, which signifies the object of possession, i. e. the thing possessed. Hence it corresponds in position and character to the Saxon post-fix 's. Ex. The king's horse.

The more important specific relations may be classed as follows :

- | | | |
|------------------------|---------------------|--|
| 1. of property | e. g. છોકરાની ચોપડી | the boy's book. |
| 2. of material | „ રૂપાનો ચમચો | a silver spoon (of silver a spoon). |
| 3. of subjectiveness | „ ઈશ્વરનો સ્વભાવ | nature of God. |
| 4. of objectiveness | „ ઈશ્વરનો વીચાર | thought of (respecting) God. |
| 5. of source or origin | „ વીલાએતનાં લુગડાં | of England the cloths, i. e. from England. |

* *This case expresses finality or the issue of the action of the verb. It does this invariably and this alone.*

Whenever the object signified by the substantive is to be represented as effected in the order of nature by the action of the verb, this case is employed. It has the sign ને to, expressing finality. The English language employs this case to express finality only where there is *something* intermediate, as I gave the money to the boy. But the Gujarati language employs this case whether there be any thing intermediate or not. Ex. 1. મેં છોકરાને રૂપીએ આપેા, I gave a rupee to the boy. Here it is as in English—there is something intermediate. Ex. 2. મેં છોકરાને મારેા, I beat to the boy. Here it differs from the English. There is nothing intermediate. In both these examples, however, the dative possesses the same power. It sustains the transitiveness of the action of the verb. It likewise occurs that, when the verb governs two objects, the one of which is intermediate relatively to the other, yet being both relatively to the verb final; in other words, objects to both of which the action of the verb passes over, are both put in the dative case, as તેણે છોકરાને વપારીને વચાતા આપેા he sold to the boy to the merchant.

Here each dative fulfils the same purpose. It is the subject of, or so to speak, the recipient of the action of the verb. If the verb denote action that is transitive, the substantive must be put in the dative case to signify that it is the object which sustains the transition. That action passes first to the one, and thence to

denoting the being affected by some transitive action. 3. The

the other; both are alike final relatively to the verb, and therefore both are put in the dative.

This law of the language may present at first some difficulty to the student. A brief illustration from the English language will remove it. The English verb generally gives the noun in the objective case, yet if we resolve the verb into its abstract action, and another verb significant of transitivity, it becomes imperative to use the dative case. Ex. "I beat the boy," may be resolved into "I gave a beating to the boy." 2. "I injured the man," may be resolved into "I did an injury to the man." The mode of thought involved in these expressions is the *exact* mode of thought developed in the use of Gujarāti verbs governing the dative.

The verbs in Latin which govern a dative case, likewise illustrate the government of the Gujarāti verbs.

It must be acknowledged that there is much diversity in the respective uses of the dative and accusative cases. They are frequently used interchangeably. The reason is obvious. Finality of object is not an idea which presents itself alike to all minds, or to the same mind under all circumstances, and hence the less discriminating speaker uses the accusative which is the readier form. Careless speakers will be found to use the accusative, when the generally correct speaker uses the dative. The English student should avoid looseness of speech in this respect. The following may be adopted as a safe principle: Whenever the action of the verb does really pass over to the object, let the dative case be employed. Let not the student frame his practice merely on analogy. લેવું to bring forth, governs only an accusative.

It is important here to guard against an error that substantives signifying inanimate objects cannot consistently with the genius of the language take the dative. They do invariably take the dative when finality is to be expressed, as Ex. મેં નદીમાં પથરને ડુબાડે I sunk to a stone in the river. મેં ઝાડાડને ઊંચું I rooted up to the tree. That they are less frequently found in this case, arises not from the fact that they denote inanimate objects, but that inanimate objects are less frequently the final objects of transitive action. They are not generally affected by the action of the verb. When they are so, the use of the dative is imperative.

case formed by the post-fix of the preposition **પ્ર** by, &c.* This may be called the Ablative or case denoting medium or instrumentality. Hence for practical purposes, though not with philosophical accuracy, the Gujarati substantive may be said to have six cases.

GENDER.

Substantives have three genders, Masculine, Feminine, and Neuter. The two former in their *primary* use correspond to the two sexes of objectives in nature, and the third expresses either the absence or indeterminateness of sex. In their *secondary* use, they express conventional ideas of sex founded on fancied analogies

Finally, it is worthy of notice, that the personal pronouns are never used in the accusative but in the dative case. The reason of this is obvious and strikingly illustrates the above explanation of this case. When the person is the object of the verb it must necessarily be considered as affected by the action of the verb. The individual cannot but be the point to which the action passes over. It may be intermediate relatively to something or some person else, but yet relatively to the verb, it must be the final point of its action. The accusative which expresses no material relation, is therefore incapable of representing this relation. Hence the dative alone is employed.

Observe. The verb governing the dative is called in this work the final objective verb.

* The preposition **પ્ર** has been assumed as the characteristic of the ablative for two reasons. 1. It comprehends in signification all the other prepositions having a medial import, as by, in, and with. 2. It acquires prominence from the important relation which it bears to the transitive verbs, to which it mostly subserves the purpose of a nominative (see the use of the case elucidated.) The prepositions **પર** or **પરથી** from, &c. may be also assumed to place the substantive in the ablative case. (See Preposition).

between material objects. Subsequently they indicate conventional usage, founded on the analogy of verbal terminations.

Hence the gender of words is deducible from, conjointly, the sex of the objects they signify, from conventional usage, and from verbal terminations. Conventional use is in its nature arbitrary, and sometimes contrary to that of other languages, even cognate ones. It cannot therefore be reduced to rigid rules. The following will guide the student into a sufficient acquaintance with gendral distinctions, for immediate practical purposes. Absolute experience alone can render him entirely conversant with them.

Premiscuous Rules for Gender, founded on signification and conventional usage.

1. Substantives significative of objects, whose sex is recognized as male or female, correspond in gender to such objects, irrespectively of termination.

Ex. મા mother. ભાઈ brother. બહેન sister.

2. Substantives significative of individual objects *for the distinguishing of whose sex there is no appropriate form*, and having no gendral termination, are of common gender; that is, they are either masculine or feminine as may be intended to specify, but unless the specification of sex is intended, they are generally *masculine*.

Ex. વા a wolf. માલુ a flea.

Observe. Custom itself is not uniform. Pure Gujaráti words generally are of gendral terminations.

3. Substantives significative of genera of animals or species,

comprehending the two sexes, are neuter irrespectively of termination.

Ex. માણસ man. ઘેર cattle. પક્ષી bird.

Observe. The same word may be of different genders, according as it is used for an individual or a species.

4. Substantives signifying the days of the week and the month of the year, are *masculine*. (See Promiscuous Tables).

5. Substantives signifying the lunar days are feminine. (See Prom. Tables). Except પહેલો, the first day.

6. Substantives signifying the chief portions of the day, are of feminine gender ; as follows,

Ex. સવાર morning. પોહોર 8th part of a day. સાંજ evening.

ઘડી ghāḍī. રાત night.

7: Substantives signifying the four points of the Compass, are neuter ; as follows,

ઉત્તર north. પશ્ચિમ west.

દક્ષિણ south. પૂર્વ east.

Observe. These are frequently used with દેશ, region, &c. which is feminine.

8. Substantives, which are the names of rivers are feminine.

Excep. When they have a masculine termination, in which case they are masculine. Ex. જામ્બો Jambo, a river near Baroda.

9. The following substantives signifying the grander objects of the material world, are of gender as follows:

Masculine

<i>surya</i> સુર્ય sun.	<i>chandra</i> ચંદ્ર moon.	<i>graha</i> ગ્રહ planet.	<i>varsha</i> વરસાદ } <i>hawa</i> હવા } wind.	<i>parvata</i> પર્વત } <i>hill</i> હિલ } hill.
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Feminine.

pithivi પ્રથવી earth. *loka* લોક world. *bhumi* ભૂમિ earth. *prithivi* પ્રથવી earth.

Neuter.

akasha આકાશ sky.

10. Names of the members and organs of the body are of gender, as follows:

<i>Mas.</i>		<i>Fem.</i>		<i>Neuter.</i>	
કાન ear	Karna	અંત્ર eye	ankhi (p. maii and in f. dhar)	મોંહો mouth	montham
હાથ hand	hastha	જાંઘ thigh	gangha	તુલસું palate	talu (n)
પગ foot		નય vein		પેટ belly	
હોઠ lip	osta	પાપટ્ટ eyelid		ધૂંટણ knee	
દાંત tooth	danta	ખાંધ shoulder	khandha	નાક nose	
નાખ nail.	nakha	જીભ tongue.	jihva	કપાલ forehead.	Kapala

Observe. The names which have general terminations are excluded from the above list.

11. Names of fruits are chiefly neuter.

Ex. નાલીચ્છેર cocoanut. લીંબુ lime.

12. Names of the species of grains are of gender, as follows:

<i>Mas.</i>	<i>Fem.</i>
મઠ	ખાજરી
મગ	જુઆર
અરંદ	દાંગિર
કોદર	કુઆર.
તલ	
ધણ.	

A few are neuter.

13. The names of countries, cities, towns, and villages are generally neuter. Ex. અમદાવાદ Ahmedabad.

Observe. It *sometimes* happens that the general termination decides the gender.

Rules for Masculine Gender founded on termination.

1. Substantives ending in the vowel ઝા are masculine irrespectively of signification.

Ex. ઢાઝા a diamond. દરવાઝા a door.

Observe. 1. This termination is the appropriate masculine form of the language. Not only does it belong to substantives but adjectives, pronouns, and several tenses of the verb, besides the preposition ઝા. It is the termination of substantives signifying inanimate objects, as well as of those signifying animals. As a general rule, whatever substantive of this termination has a feminine form in ળ, is conceived of as possessing *male* qualities.

Ex. ઝાલઝા a cot, has a feminine form ઝાલળા. It is therefore of larger size and more robust make than it. (See Remarks on the feminine termination ળ).

Observe. 2. Some Hindústáni substantives in ઝા are changed into ઝા in Gujaráti, and become masculine, although the original word was feminine. Ex. દરિઝા sea. દુનિઝા world. دُنیا دُنیا

Exception.—A few monosyllables.

2. Substantives ending in ા, preceded by the anusvara derived from the Sanscrit, are mostly masculine.

Ex. દાંા tooth.

3. Substantives consisting of active verbal roots as also of causatives, are mostly masculine.

Ex. મારમાર beating. ધમકાવ threatening.

Rules for Feminine Gender, founded on termination conjointly with signification.

1. Substantives from the Sanscrit ending in આ (signifying abstractness).

Ex. આશા hope. અવશયા circumstance.

2. Substantives from the Sanscrit ending in તા (signifying abstract quality).

Ex. શુધતા purity.

3. Gujaráti substantives ending in આઈ, આશ, ક, આત, (signifying abstract quality).

Ex. મીઠાઈ sweetness. કડવાઈ bitterness. થંડક cold. કડબાત hardness.

4. Substantives ending in હી, a suffix to a verbal root.

Ex. સીવહી, a sewing.

5. Substantives from the Hindústáni, ending in સ, દ, ત, ગી (signifying abstractness).

Ex. તલાશ enquiry. તાકીદ importunity. તબીઆત constitution. ताज़गी freshness. There are some exceptions.

6. Substantives from the Hindústáni in જ, sounded as z, being the representative of ز

Ex. ચીજ thing. ઇલાજ remedy. નિમાજ religious service.

7. Substantives from Hindústáni, ending in આ, (signifying abstractness).

Ex. સજા punishment, ઇજા injury.

8. Gujaráti Substantives ending in ળ (signifying objects, as also abstractness).

Ex. ડેડી box. ડાલી branch. પટેલ પટેલશીપ.

Exception. 1. The following are neuter, as also a few other monosyllables:

પાણી	water	
બી	seed	bigam
ઘી	ghí	ghitām
ઝાંખરી	betel	
મરી	pepper	

Exception. 2. Such as are deducible from rules of signification.

Observe. This termination, the appropriate feminine form of this language, is of equal latitude in the range of its application with the masculine form ઝાં. It is derivable from all substantives in ઝાં, whether signifying animate or inanimate objects. If the latter, it denotes a diminutive species or quality, analogous to those of the female sex; such as delicate frame, texture, &c.

Ex. from ઝાંડી a bottle, derive ઝાંડી a vial.

9. Substantives ending in ઝાંણ, ઝાંણી, ઝાં (being appropriate feminine forms of masculine substantives, see Gender Table).

10. Substantives formed by the duplication of a neuter verbal root, are very frequently feminine.

Ex. ઝાંઝાં grumble. ઝાંઝાં mutter.

11. Substantives ending in ઝાં, or ઝાં, are mostly feminine.

Ex. ઝાં wing. ઝાં ashes.

*Rules for Neuter Gender founded on termination conjointly
with signification, or on termination alone.*

1. Substantives ending in ཅེ are neuter irrespectively of signification.

Ex. ཕྱུ་ dog. རྒྱུ་ cart.

Observe. This termination is the neuter characteristic of the language, and it is formable from all substantives ending in རྒྱུ. When the termination of substantives denoting inanimate objects, it expresses the idea of clumsiness, and roughness of make.

2. Substantives ending in ལུ, or ལུ་, signifying abstractness of condition, &c.

Ex. བཟུལ old age. བཟུལ་ wisdom.

3. Substantives ending in རྒྱུ་ formed from adjectives signifying abstractness.

Ex. ཅེ་ལུ་ depth.

4. Substantives ending in ལུ, རྒྱུ, being a suffix to a verbal root.

Ex. རྒྱུ་ conduct. རྒྱུ་ instruction.

5. Substantives ending in རྒྱུ་ being suffix to a verbal root.

Ex. རྒྱུ་ collection.

DECLENSION.

1. All substantives are reducible under two classes, viz. those which have *no* oblique form at all in their cases, whether with

or without prepositions, and those which *have* such oblique form.

2. The former class may for the sake of distinction and reference be called the First Declension.

3. The latter class may, from the same reasons, be called the Second Declension.

4. The first declension comprises all monosyllables* of whatever termination, and all other substantives of whatever termination, save the vowel ઞ and the vowel ળ when headed by the anusvara. This declension forms its plural by the suffix of the vowel ઞ. If the final letter be a consonant this vowel is suffixed in its coalescent form. If the final letter be a vowel it is suffixed in its isolate form.

The second declension comprises all substantives not monosyllables, having final ઞ and ળ. The substantive of this declension changes its final ઞ and ળ into ઞ, which may be called its oblique form. To the substantive thus modified all suffixes for case or number are attached.

If the final letter be ઞ the plural is formed by suffixing ઞ to the oblique form ઞ. If the final letter be ળ the plural is formed by merely suffixing the point to the oblique form,—that is by converting ઞ into ઞ.

* Under monosyllables are classed words whose consonant is followed by an isolate as well as coalescent vowel ; thus ળ wheat, is a monosyllable as well as ળ ghi. There may be even two vowels following the consonant provided that they are diphthongal, not demanding a new configuration of the organs.

2 Declensions.

I. *thèmes consonantiques et th. vocal. sauf en à* *for mœur* I. *thèmes en a* 1. mascul. 2. neutre
 II. *thèmes en a* - 1. masculins 2. neutres II *for le autre thèmes.*
 Le thème en *a* qui n'est guère en dehors le décliné du génitif n'est pas
 il paraît aussi au locatif même, p. 40/.

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A GRAMMAR OF THE

SUBSTANTIVE.

First Declension.

FINAL CONSONANT.

Singular.		Plural.	
Without Prepositions.		Without Prepositions.	
Nom.	નામ a name.	Nom.	નામો names.
Ac.	નામ a name.	Ac.	નામો names.
Voc.	નામ * O name!	Voc.	નામો O names!
With Prepositions.		With Prepositions.	
Gen.	નામનો † of a name.	Gen.	નામોનો of names.
Dat.	નામને to a name.	Dat.	નામોને to names.
Ab.	નામે ‡ by a name.	Ab.	નામોએ by names.

FINAL VOWEL.

Singular.		Plural.	
Without Prepositions.		Without Prepositions.	
Nom.	મા a mother.	Nom.	માએ mothers.
Ac.	મા a mother.	Ac.	માએ mothers.
Voc.	મા O mother!	Voc.	માએ O mothers!

* The vocative may be preceded by the interjections અરે, એ, &c. answering to the English O, oh!

† For declination of the preposition ને, see Preposition.

‡ Observe. If the final letter of the substantive be a consonant, the ablative form એ is suffixed in its coalescent form. 2. The sign of the ablative એ is thrown back instead of being a suffix in the ablative of ધર, which is not generally ધરે but ધેર.

ને masc. ; ની fem. ; નુ neu.
 ના
 નાં

<i>With Prepositions.</i>	<i>With Prepositions.</i>
<i>Gen.</i> માને of a mother.	<i>Gen.</i> મામ્મોને of mothers.
<i>Dat.</i> માને to a mother.	<i>Dat.</i> મામ્મોને to mothers.
<i>Ab.</i> મામ્મે * by a mother.	<i>Ab.</i> મામ્મોમ્મે by mothers.

Second Declension.

FINAL મ્મી.

<i>Singular.</i>	<i>Plural.</i>
<i>Without Prepositions.</i>	<i>Without Prepositions.</i>
<i>Nom.</i> છોકરો a boy.	<i>Nom.</i> છોકરામ્મી † boys.
<i>Ac.</i> છોકરો a boy.	<i>Ac.</i> છોકરામ્મી boys.
<i>Voc.</i> છોકરા O boy!	<i>Voc.</i> છોકરામ્મી O boys!
<i>With Prepositions.</i>	<i>With Prepositions.</i>
<i>Gen.</i> છોકરાને of a boy.	<i>Gen.</i> છોકરામ્મીને of boys.
<i>Dat.</i> છોકરાને to a boy.	<i>Dat.</i> છોકરામ્મીને to boys.
<i>Ac.</i> છોકરામ્મે † by a boy.	<i>Ab.</i> છોકરામ્મીમ્મે by boys.

* Observe. 1. If the final letter be a vowel, the ablative suffix મ્મે is put in its isolate form. 2. If the final letter be the vowel મ્મી, the ablative form cannot be indicated in the usual way unless it be a monosyllable, e. g. બાંમ્મી ground, is both in the nominative and ablative forms.

Observe. All substantives of the same declension are declined as the above of whatever termination, as કવિ a poet, બહેન sister, આંચ eye, રાજ king, ચાપ penknife, &c.

† This is the full and correct form of the ablative, but for the sake of euphony the penultimate vowel મ્મી is dropped in some substantives. The ablative of દાદા is દાદામ્મે, but દાદા is substituted, &c.

‡ This is the full and correct form of the nominative plural, but the મ્મી is sometimes dropped, when the substantive is qualified by any word indicating its plurality.—Thus for દીકરામ્મી, કુતરામ્મી, proper plurals દીકરા, કુતરા, with a plural adjective are commonly heard.

This is an unprecise mode of speech and should not be imitated.

FINAL ૭.

*Singular.**Without Prepositions.*

an?am

Nom. ઇંડુ an egg.

Ac. ઇંડુ an egg.

Voc. ઇંડા O egg!

With Prepositions.

an?a-

Gen. ઇંડાનો of an egg.

Dat. ઇંડાને to an egg.

Ab. ઇંડાએ by an egg.

*Plural.**Without Prepositions.*

Nom. ઇંડાં eggs.* an?āni

Ac. ઇંડાં eggs.

Voc. ઇંડાં O eggs!

With Prepositions.

Gen. ઇંડાંનો of eggs.

Dat. ઇંડાંને to eggs.

Ab. ઇંડાંએ by eggs.

Substantives with Prepositions suffixed.

થી	}	from, by,	}	નામથી-નામથી	from, &c. a name.
યથી		with		છોકરાથી-છોકરાયથી	from, &c. a boy.
વાસતે	}	for	}	<i>With or without a Dative.</i>	
સારે				નામવાસતે-નામનેવાસતે	for a name.
માટે				છોકરાવાસતે-છોકરાનેવાસતે	for a boy.
પાથે	}	to, or near	}	<i>With or without Genitive. feminine</i>	
				નામપાથે-નામનીપાથે	near a name.
				છોકરાપાથે-છોકરાનીપાથે	near a boy.
માં	}	in	}	નામમાં	in a name. join an him.
				છોકરામાં	in a boy.

* The form ઇંડાંએ is sometimes used but incorrectly. Its use arises from the oversight of the mind.

This form is employed in token of respect, for the plural of substantives in ૭ e. g. for બાએડીએ, which is the plural of બાએડી is substituted બાએડાં.

If the penultimate be an isolate vowel, the plural form એ is suffixed in its isolate form.

Ex. બળીએ would make બળીએ in the plural.

wife

Prepositions are suffixed in the same way to the substantives in the plural number.

Lesson illustrative of Case and Number.

Observe. That the preposition નો follows the word signifying the *subject* of possession, and not as in English, the *object* of possession.

રાજ ની વાડીઓ નાં જાડોડા માં	સરકાર ના શીપાઈઓ ની
king of gardens of trees in	Government of soldiers of
પલંગ ના પાયાઓ નું લાકડું	બંદુકો થી તથા તીરો થી
bedstead of feet of wood	guns with and arrows with
માણુશ ના મન નો વીચાર	ઘોડા ની રીકાઓ નું લોહું
man of mind of thought	horse of stirrups of iron
અંગ ની ચાંમડી નાં રૂઆં	શહેર ની દુકાનો માં
body of skin of hair	city of shops in
વડ ની ઝાલીઓ નાં પાંતરાં ને	પુસ્તક નાં પાનાં નો રંગ
banyan of branches of leaves to	book of leaves of colour
વાડી ના ચાકરો ને શર	કોઠડી ના દરવાજાઓ
garden of servants to for	room of doors

ADJECTIVE.

1. The adjective is used for two purposes in this language, viz. those of qualifying a substantive and adjective.* It therefore possesses partly the nature of an adverb.

2. Adjectives are reducible under two classes on the same principle of classification as that of the substantive, viz. the capacity or incapacity of taking an oblique form. (See Substantive).

* The same word often qualifies both the substantive and adjective, e. g. ઘણું પાણી much water. 2. ઘણું ગરમ પાણી very hot water.

3. Adjectives, of the first declension, comprise all with whatever termination save अल . They are indeclinable for gender, number and case.*

4. Adjectives, of the second declension, comprise all ending in अल . They are declinable for gender, number and case.

5. They admit of only one inflection for case, viz. the change of अल into $\text{अ$, not being susceptible as substantives of prepositional cases.

6. The inflections for gender correspond to the three general distinctions of substantives, viz. अल mas. $\text{अ$ fem. and $\text{अ$ neuter ; sustaining these general forms, they are declinable like the substantives.

7. If the adjective be used as a substantive or predicatively, the inflections for number are frequently the same as those of substantives of the same respective terminations. If the adjective be used strictly adjectively, the mere oblique form of the adjective in अल and the original form of the adjective in $\text{अ$ are used, while the neuter plural is the same as that of the substantive plural of the same termination.

The following declension, of an adjective of the second declension with substantives of corresponding gender, will amply illustrate the above rules.

* It is evident that if a preposition be post-fixed to the adjective, or if the adjective be used in the plural form without a substantive, it ceases to be in sense an adjective, and becomes a substantive. The above rule therefore applies only to adjectives as adjectives. Let it be understood once for all, that adjectives of either declension used substantively, are declinable as substantives.

*પ્રમાણે એક સ્ત્રી સ્વરૂપે
પ્રમાણે એક સ્ત્રી સ્વરૂપે
પ્રમાણે એક સ્ત્રી સ્વરૂપે*

Adjective in the Masculine form with a Masculine Substantive.

સારો ઘોડો A GOOD HORSE. *

Singular.

Without Prepositions.

Nom. સારો ઘોડો.

Ac. સારો ઘોડો.

Voc. સારા ઘોડા.

With Prepositions.

Gen. સારા ઘોડાનો.

Dat. સારા ઘોડાને.

Ab. સારા ઘોડાએ. †

Plural.

Without Prepositions.

Nom. સારા ઘોડાઓ.

Ac. સારા ઘોડાઓ.

Voc. સારા ઘોડાઓ.

With prepositions.

Gen. સારા ઘોડાઓનો.

Dat. સારા ઘોડાઓને.

Ab. સારા ઘોડાઓએ.

Adjective in the Feminine form with a Feminine Substantive.

સારી છોકરી A GOOD GIRL.

Singular.

Without Prepositions.

Nom. સારી છોકરી.

Ac. સારી છોકરી.

Voc. સારી છોકરી.

Plural.

Without Prepositions.

Nom. સારી છોકરીઓ. ‡

Ac. સારી છોકરીઓ.

Voc. સારી છોકરીઓ.

* Although substantives with gendral forms are given as examples, the declension of the adjective is in no wise dependent on the declension of the substantive. E. G. સારી કલમ, a good pen.

† If the ultimate of the substantive be a consonant with the suffix એ, the adjective likewise takes the ablative form. E. G. સારેદીને on a good day મોહોરે મોહોરે, &c. on a great day.

‡ The natives frequently use the form સારીઓ predicatively, as the chiming of the sound with the substantive pleases them. Thus, આ છોકરીઓ સારીઓ છે. These girls are good.

If the substantive have the neuter plural of respect, the adjective must correspond with it.—Thus, સારી બાએડી good women.

<i>With Prepositions.</i>	<i>With Prepositions.</i>
<i>Gen.</i> સારી છોકરીનો.	<i>Gen.</i> સારી છોકરીઓનો.
<i>Dat.</i> સારી છોકરીને.	<i>Dat.</i> સારી છોકરીઓને.
<i>Ab.</i> સારી છોકરીએ.	<i>Ab.</i> સારી છોકરીઓએ.

Adjective in the Neuter form with a Neuter Substantive.

સારું ગાડું A GOOD CART.

<i>Singular.</i>	<i>Plural.</i>
<i>Without Prepositions.</i>	<i>Without Prepositions.</i>
<i>Nom.</i> સારું ગાડું.	<i>Nom.</i> સારાં ગાડાં.
<i>Ac.</i> સારું ગાડું.	<i>Ab.</i> સારાં ગાડાં.
<i>Voc.</i> સારા ગાડા.	<i>Voc.</i> સારાં ગાડાં.
<i>With Prepositions.</i>	<i>With Prepositions.</i>
<i>Gen.</i> સારા ગાડાનો.	<i>Gen.</i> સારાં ગાડાનો.
<i>Dat.</i> સારા ગાડાને.	<i>Dat.</i> સારાં ગાડાને.
<i>Ab.</i> સારા ગાડાએ.	<i>Ab.</i> સારાં ગાડાએ.

DEGREE.

Adjectives have no peculiar form to express either the comparative or superlative degrees. This defect is supplied in the following ways.

1. Adjectives significative of degree (either below or above the positive) are conjoined with the adjective expressing the quality.

Ex. વળું સારું better ; બહુ ખરાડું very bad ; થોડું ગરમ little hot.

2. In order to express comparison with another object, the preposition થી from, or કરતાં than, is fixed to the word expressing the object, and the adjective follows.

Ex. 1. હું તેથી સારાછુજ I am better than he.

2. ૫થુ કરતાં હું બુધીવાનછું I am wiser than a beast.

3. If the quality is intended to be expressed as existing in at much greater degree, a word signifying more, very, &c. is added to the adjective.

Ex. હું તમારા કરતાં વતો ઘણો છું I am much wiser than you.

4. The quality of the adjective possessed in a very faint degree is expressed by suffixing the numeral એક, or its curtailed form ક, or by prefixing the pronoun કંઈ.

કાલુંએક blackish; કંઈજાણે somewhat learned.

READING LESSON.

સારાં છોકરાં ની ચોપડીઓ	રૂપા ના લાંબા કાંઠાઓ
good children of books	silver of long forks
કાલા માંણસ નું રૂપ	જીંડા કુઆ નું પાણી
black man of countenance	deep well of water
ખાટી ફેરીઓ મીઠાં અંજૂરો	જિંયા જાડ ના મુલ માં
sour mangoes sweet figs	high tree of root in
જિંયા પાહાડ ની ટોચ	ગાંભી ની સારી વસતીઓ માં
high hill of top	villages of good habitations in

Note. There is no word significative of degree corresponding to the English "too." Hence the learner finds considerable difficulty in expressing this idea so frequently reverting to the mind. The lack of such a term is supplied in two ways:

1. By the use of the superlative which from the circumstances of use may by implication suggest the idea of "too," especially if a stress be laid upon the word. Ex. તમે ઘણું ઊતાવલું બોલો છો you speak very fast (i. e. by implication too fast).

2. By a periphrasis declaring the bounds transgressed, as of propriety, necessity, &c. Ex. જાણ્યો તે કરતાં વતો વરસાદ થયો There has been too much rain (more than is needed).

મોહોટા શહેર ના લોકો
 large city of people
 ગરમ લુગડાં ની કીમત
 warm clothes of price
 મોંઘી બાજરી ના દાણાઓ
 dear millet of grains
 સસ્તું રેસમ નું લુગડું
 cheap silk of cloth
 રાતા ઘોડા ની આંખો
 red horse of eyes
 ઘાલી ગાંધી નું દુધ
 white cow of milk
 નરમ રોટલી નો આદો
 soft bread of flour

મોહોટી પેટી ના ખીલાઓ*
 large box of nails
 લીલાં જાડાં નાં લીલાં પાતરાં
 green trees of green leaves
 ઘાલા હાથી ના મોહોટા કાનો
 white elephant of large ears
 સારા છોકરા નાં મોંઘાં રમકડાં
 good child of dear toys
 આકાશ ના ચમકતા તારાઓ
 sky of glittering stars
 જુદા દેશો ના શરસતાઓ
 different countries of customs
 તથા રીતો
 and manners

PRONOUNS.

The Pronouns of this language are reducible under four classes.

1. Personal Pronouns or those which represent persons or things. These necessarily comprehend their genitive cases, in which form they become possessive pronouns.

2. Definitive Pronouns or those which define objects, their quality, quantity, &c.

3. Interrogative Pronouns or those which are a medium of interrogation as to objects, quality, quantity, &c.

NOTE. Adjectival pronouns, when used as substantives, are like them susceptible of prepositional cases and number. When used as adjectives in qualifying substantives, they are altogether declinable like adjectives, according to their termination.

4. Relative Pronouns or those which have relation either anticipatively or respectively to a substantive, either expressed or understood. These involve their correlates.

1. PERSONAL PRONOUNS.

These are undeclinable for gender, being in their original form, masculine, feminine, and neuter. They are declined for case and number as follows:

1ST PERSON. હું.

<i>Singular.</i>			<i>Plural.</i>		
	<i>m.</i>	<i>f. n.</i>		<i>m.</i>	<i>f. n.</i>
<i>aham</i> Nom. હું	I.		Nom. હમે or હમા	we†.	<i>po. amhe</i>
Ac.*			Ac.		
Gen. માહારે, &c.† of me or my.			Gen. હમારે, &c. of us, or our.		
Dat. મને to me.			Dat. હમને, or હમાને to us.		
<i>mayā</i> Ab. મે by me.			Ab. હમે, or હમાએ by us.		

Additional form taken from the Possessive Pronouns. §

	<i>Singular.</i>	<i>Plural.</i>
<i>4 jāhāre p. 55</i> <i>જાહારે</i> Dat. }	માહારે to or by me.	Dat. }
Ab. }		હમારે to or by us.

* For the reason of Accusative, being wanting, See Remarks on Acc.

† This is the possessive pronoun and is declined as an adjective.

‡ This plural is often used for dignity, instead of the singular.

§ This is used both as a dative and ablative. It is doubtful whether it cannot be resolved wholly into the ablative. The form મને signifies *me*, in my individuality. The form માહારે signifies *me*, in my possession, i. e. in what belongs to me, duty, obligation, &c. Its chief use as an ablative is with the infinitive mood. Ex. માહારે જવું જોઈએ by me it is necessary to go. This form is also the ablative of the possessive, signifying by my, e. g. માહારે ઘર at my house. It must not be confounded with its use as a personal pronoun.

2ND. FORM. (PLURAL) *.

આપ self. (Obsolete) †. *ābman*

	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	આપણે		we.
<i>Gen.</i>	આપણનો &c.		of us ‡.
<i>Dat.</i>	આપણને		to us.
<i>Ab.</i>	આપણે		by us.

2ND PERSON. ડું

*Singular.**Plural.**m. f. n.**m. f. n.**tram.* *Nom.* ડું thou §.*Nom.* તમે or તમો you ¶. *pai tumhe**Gen.* તારો, &c. of thee, thy ||.*Gen.* તમારો, &c. of you.*Dat.* તને to thee.*Dat.* તમને or તમોને to you.*Ab.* તેં by, &c. thee.*Ab.* તમે or તમોએ by you.

* The first form હમે is used throughout all its cases when the person addressing does not comprehend the person addressed with himself. The second form is used throughout all its cases when the person addressing comprehends with himself the person addressed. Two beautiful illustrations of these two forms are found in the Gospel of John, 7. chap. 5. ver. "Doth our Law," &c. Here the second form આપણે is used, because Nicodemus comprehended the Sanhedrim whom he addressed with himself. The other form is illustrated in John 19: 7. "By our Law," &c. Here the first form હમારો must be used, because the Jews did not comprehend Pilate with themselves.

† આપ is sometimes used for respect instead of the second personal plural, as આપ કાંઈ જાઓ છો? Where are you going?

‡ Declinable as an adjective in the contracted form આપણો હોઈ હું our.

§ This singular form is addressed, 1. to inferiors; 2. occasionally as a mark of affection; 3. in familiarity; 4. in addresses to God.

|| See note on મને.

¶ The possessive pronoun, declinable.

ADDITIONAL FORM.*

<i>Singular.</i>		<i>Plural.</i>	
<i>Dat.</i>	} તાહારે to or by thee.	<i>Dat.</i>	} તમારે to or by you.
<i>Ab.</i>		<i>Ab.</i>	

3RD PERSON.

અ and તે He, She, or It.

<i>Singular.</i>			<i>Plural.</i>		
	<i>m.</i>	<i>f. n.</i>		<i>m.</i>	<i>f. n.</i>
<i>Nom.</i>	તે he, &c.		<i>Nom.</i>	તેઓ they.	
<i>Ac.</i>	તે it.		<i>Ac.</i>	તેઓ them (neuter).	
<i>Gen.</i>	તેનો, of him, &c.†		<i>Gen.</i>	તેઓને of them.	
<i>Dat.</i>	તેને, to him, &c.		<i>Dat.</i>	તેઓને to them.	
<i>Ab.</i>	તેણે, by him, &c.		<i>Ab.</i>	તેઓએ by them.	

અયમ અ is declined in the same way. These as well as આ are used as definitive Pronouns.

તે is likewise the correlate of જે (see જે).

REFLECTIVE PRONOUN.

પોતે Self or Selves.

1ST. 2ND. AND 3RD. PERSON.

Singular and Plural.

m. f. n.

Nom. પોતે self or selves.

Voc. પોતે o self, &c.

* This plural form is in general use for respect, instead of the singular.

† The possessive pronoun declinable.

them પોતા

Gen. પોતાનો of self, &c. *

Dat. પોતાને to self, &c.

Ab. પોતે by self, &c.

Reflective Pronoun.

Singular and Plural પોત પોતે each respectively,

It is declined like પોતે.

Ex. 1. તેઓ પોત પોતાને ઘેર ગયા. They went each to his own house.

* The possessive pronoun, own, declinable.

NOTE. This pronoun may be used with either of the personal pronouns both singular and plural, as હું પોતે I myself, તું પોતે thou thyself, તે પોતે he himself, i. e. exclusively of other persons, and so on through all the cases. But in the genitive case it has a somewhat modified meaning. It does not then denote possession by one's self as exclusively of others in a sense corresponding to the English "own," but it denotes the simple idea of belonging to self without any extraneous idea of peculiar appropriation. By its use it merely refers the thing possessed to the possessor, and precludes the reference of it to another party; Ex. તે પોતાનો હાથ ઊંચાડે છે he lifts his hand, (literally the hand of self). Here the idea expressed is not, that he lifts *his own* and not another person's hand, but merely that *he*, the subject of the verb, lifts the hand of *him* the same subject. Reference to any one foreign to the subject is prevented. In English, were the expression used, "he lifts his hand", it would be doubtful whether the person lifted his own hand or the hand of some one else.

Such ambiguity is frequent in English, but it is entirely removed in Gujarati by the respective uses of these pronouns. Were it written તેનો હાથ, it would certainly mean that he lifted the hand of *another* person.

This method of distinguishing persons must be acknowledged a great beauty in the language, and recognition of it is requisite to a good translation.

Pronouns with Preposition suffixed.

With ३.

થી } from, &c. થકી } વાથતે for. પાસે near, to. માં in.	હુંથી મજ્જથી } from, &c. me માહારાથી માહારેથી } માહારે વાથતે for me. માહારી પાસે near, to me. માહારા માં in me.
--	---

With 

With त

<p> तुंथी-तन्थी ताहाराथी-ताहारेथी ताहारे वायते for thee. ताहारी पाशे near to thee. ताहारामां in thee. </p>	<p> from, &c. thee. </p>	<p> तेथी-तेनाथी from him, &c. ते वायते-तेने वायते for him, &c, तेपाशे-तेनीपाशे near to him. तेमां-तेनामां in him, &c. </p>
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With அடியு.

With પાતે.

આપણી-આપણી from us.	પોતાથી-પોતાનાથી from self, &c.
આપણેવાશ્ચે for us.	પોતેવાશ્ચે-પોતાનેવાશ્ચે for self, &c.
આપણીપાશે near to us.	પોતાનીપાશે near to self, &c.
આપણામાં in us.	પોતામાં-પોતાનામાં in self, &c.

2. DEFINITIVE PRONOUNS.

1st. of Object.

આ એ this } are declined as the personal pronouns.
 તે that }

ममो०. प्राप्ति प्राप्त प्राप्ति (म. प्राप्ति) ॥ ५१॥ That yonder, is declined as an adjective.

आ expresses proximity, अि expresses proximity less proximate, ते express remoteness, पेला further remoteness. Although ते

and **તેણે** are classed among definitive pronouns, they sometimes correspond in power to the English Definite Article.

They do this when they define in the fact of previous cognizance; Ex. **તે** or **તેણે** **બીજાની કાંઈ આવે હતો** may be rendered, "*The* beggar came yesterday" i. e. the beggar of whom there was cognizance in some way or other. These pronouns cannot be used as the English *the* when it is used to specify a class; as, *the* Hindus, *the* Persians, &c. nor to express monadity, as *the* Sun, *the* Stars, &c., but are used to specify individuals.

આ **એ** **તે** have prolonged feminine forms, which are used with only a few words, as **ગમ બાજુ** signifying side, direction.

These forms are **આણી એણી તેણી**. These forms seem used for intensity of demonstration, and answer to the English vulgar form of *this here, that there*.

The following are indeclinable for Gender and Number, but declinable for Case, as a Substantive:

કોઈ any, some (person or thing), **હર કોઈ** any whatever, (person or thing).

કંઈ * any, some (thing); **હર કંઈ** any, whatever (thing).

એક **એક** each (person or thing), **હર એક** **હરેક** every one (person or thing).

કોઈએક† any, some *one* (person or thing); **કંઈએક** any, some *one* (thing).

* **કંઈ** is not the neuter of **કોઈ**, as it may be used with a feminine, **કંઈ વસ્તુ** some thing.

† **કોઈએક** means some *one* or another. The particular one needs not or cannot be specified. It may be translated occasionally by "a certain," which the frequent power of **એક** (see Remarks on Article).

2. *Of quality, quantity, kind.*

(Declinable for gender, number and case).

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
આવો	વી	હું	so (in quality.	અમે	વી	હું	so, &c
આટલા	લી	હું	so (in quantity).	અટલા	લી	હું	so, &c.
આવડો	ડી	હું	so (in kind).	અવડો	ડી	હું	so, &c.

3. INTERROGATIVE PRONOUNS.

1st. *Of things and persons.*

(Declinable for case).

<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>			
<i>Sing.</i>	સો	સી	સું	what?	<i>Sing.</i>	કહો	કહી	કહું	which?
<i>Plur.</i>	સા	સી	સાં	what?	<i>Plur.</i>	કહા	કહી	કહાં	which?

કહો has a feminine form કહી corresponding in use to અણી, as કહીગમ which side?

<i>Singular.</i>			<i>Plural.</i>		
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	કોણ	who?	<i>Nom.</i>	કોણે	whom?
<i>Gen.</i>	કોણનો	of whom?	<i>Gen.</i>	કોણનો	of whom?
<i>Dat.</i>	કોણને	to whom?	<i>Dat.</i>	કોણને	to whom?
<i>Ab.</i>	કોણે	by whom?	<i>Ab.</i>	કોણે	by whom?

2. *Of quality, quantity, and kind.*

(Declinable for gender, number, case).

<i>m.</i>	<i>f.</i>	<i>n.</i>	
કેહેનો	લી	હું	of what quality?
કેટલા	લી	હું	how much?
કેવડા	ડી	હું	of what kind?

4. RELATIVE PRONOUNS.

1. *Person and Thing.*

જે who, which, what.*

*Singular.**Plural.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	
<i>Nom.</i>	જે			who, &c.
<i>Ac.</i>	જે			who, &c.
<i>Gen.</i>	જેનો			of whom, &c.
<i>Dat.</i>	જેને			to whom, &c.
<i>Ab.</i>	જેણે			by whom, &c.
<i>Nom.</i>	જેઓ			who, &c.†
<i>Ac.</i>	જેઓ			who, &c.
<i>Gen.</i>	જેઓનો			of whom, &c.
<i>Dat.</i>	જેઓને			to whom, &c.
<i>Ab.</i>	જેઓએ			by whom, &c.

* The plural form is not retained before a substantive.

† This pronoun in most examples differs in position from the English relative *who*, but agrees with it in power.—The following sentences illustrate both its power and its position. 1. “At *what* time ye hear.” 2. “*Who* is wise will understand.” This pronoun is both anticipative and reflective, differing in its power according to its respective uses.—1. In the following example this pronoun is an anticipative relative. જે માણસને તમે મોકલો the man whom you sent. This is a specimen of the general use of જે. What is its syntactical power? It is simply a copula or connecting link between માણસ and મોકલો, (in a way analogous to the Greek article or demonstrative), connecting the two elements into one complex subject, which but for it would have been a complete

The correlate is *તે*, he, she, it,

Relative.

Correlate.

જે જે whoever, &c. specifically *તે તે* he, &c.

જે કોઈ whoever, &c. (person and thing.) } Individually.
જે કંઈ whatever (thing.) }

There is also a feminine form *જેણી* corresponding to *એણી* in use; as *જેણી ગમ* whichever side. The correlate is *તેણી*.

2. Of quality, quantity, kind.

(Declinable for gender, number and case.)

jāhāre when.
tāhāre then.
of mātāhāre

Relatives.

Correlates.

<i>m. f. n.</i>				<i>m. f. n.</i>			
<i>તેવો</i>	<i>વી</i>	<i>હું</i>	as (in quality).	<i>તેવો</i>	<i>વી</i>	<i>હું</i>	so, &c.
<i>તેણી</i>	<i>હી</i>	<i>હું</i>	as (in quantity).	<i>તેણી</i>	<i>હી</i>	<i>હું</i>	so, &c.
<i>તેવડો</i>	<i>ડી</i>	<i>હું</i>	as (in kind).	<i>તેવડો</i>	<i>ડી</i>	<i>હું</i>	so, &c.

sentence, and qualifying it to be the subject of the following predicate which is headed by the correlate. If this view of its power be correct, then it follows that this pronoun does not distribute. It does not signify "whoever." This is the province of *જે જે* which necessarily distributes. It is not denied that *જે* may be often rendered by whoever.—But they are not equivalent. *It does not by its own intrinsic power refer the object to which it relates (whether expressed or understood) to a class.* The object may or may not be one of a class but the use of this pronoun does not elicit the fact. In the following Examples,

1. *જે સમુદર મુકતો નથી તે* &c. the sea which does not dry up, &c.
2. *જે સુરજ નદીએને મુકાવેછે* &c. the sun which dries up the river, &c.

VERB.

Verbs need to be considered by the student of this language,

1. As to their structure.
2. As to the nature of the action they signify.
3. As to their conjugation or the inflections which they undergo for the representation of mood, tense, &c.

A comprehension of these three particulars is essential to an adequate perception of the genius of the language and to the purposes of its application in conversation and composition.

There is precluded all distribution, the ideas being monadic. The pronoun in these two examples has the same power as it has in the above cited, viz. it serves as a copula. This pronoun therefore may precede any word denoting monadity, as God, father, &c.

3. The following example illustrates the use of *ને* as a reflective,

ઈશ્વર ને તમારો ધણી છે તે કહે છે.

The syntactical power of the pronoun here is, that it places the words which it heads, with the word to which it relates in a state of apposition. ઈશ્વર is apposed with *ને ધણી છે*, so as to signify no more than the words ઈશ્વર and ધણી in apposition. Did the pronoun precede ઈશ્વર, it would make the sentence a complex subject. Being placed after it, ઈશ્વર is alone the simple subject, the other words being only in apposition. The reflective use generally expresses an after-thought. In rendering "I saw to-day the man whom you saw yesterday" the pronoun must precede "man." In rendering "I saw a man to-day whom you also saw yesterday," the pronoun must follow, "I saw a man to-day," as in English. Although the clause of the sentence may be rendered "him you also saw," yet the use of *ને* in such dependent sentences is very frequent.

1. Verbs of this language are either simple or compound.* Compound verbs consist of two or more verbs conjoined.

Ex. લખી રહેવું to finish writing, is compounded of લખવું to write, and રહેવું to remain.

Verbs are compounded only of verbs. The language admits no other element of composition. Composition by prepositions so common to other languages, is unknown to Gujarati.

2. Verbs are divisible according to their *signification*, as follows :

(1.) Intransitive† or verbs which signify action, *inhering in but not issuing from the agent*; or in other words, which express subjectiveness distinct from mediate agency. Such are verbs denoting existence either pure or modal; as, થવું to become, રહેવું to remain; and reflective action, or action remaining only with the

* Many call certain nouns and verbs in their conjunct state compound verbs, as વીચાર કરવે to think (make thought), ગાલ દેવી to abuse (give abuse). This is erroneous. The noun is governed by the verb and is wholly distinct from the verb. We might on the same principle call every infinitive in English conjoined with a noun in the objective case, a compound verb; as, to give abuse, to do harm, &c. Again, many call a verb conjoined with an adjective a compound verb, as બંધ કરવું to shut. We might with equal propriety call such English expressions as, to make secure, to keep hot, &c. compound verbs. The Gujarati employs nouns and adjectives with generic verbs to express specific actions for which it has no specific verbs, but in their conjunct state they are not to be called compound verbs. In such examples there is but *one* verb, and that is simple and governs its noun in the objective case.

† The terms, Transitive and Intransitive, do not express the exact nature of these verbs, which might be denominated subjective agents, and medial agents, but the definitions given will prevent erroneous conceptions.

agent, as *ભણવું* to learn. Such verbs may or may not express objectiveness, according as the signification of the verb may be, and therefore may or may not have an objective case.

This class of verbs recognizes the *agent alone as acting*, and not agency as proceeding from him. To denote this agent these verbs always have a nominative case in their aorist and aorist compound tenses, and are in this circumstance distinguished from verbs

(2.) Transitive, or verbs which signify *action issuing from the agent*, or in other words, which signify medial agency as distinguished from subjectiveness. Such verbs may be divided into two classes: 1st. Those whose action issues from the agent, but does not go forth to the object. These may be called simple objective verbs and always govern an accusative. 2nd. Those whose action not only issues from the agent but goes forth to its object. Such may be called final objective verbs and govern a dative case. Both classes reject in their past aorist tenses a nominative case, and in order to the representation of the mediality of agency, require the agent to be placed in the ablative case, and the object in either the accusative or dative according to the government of the verb * (see Ac. and Dat).

* The student will doubtless be perplexed with this principle of the language, and will be glad to receive any elucidation of the apparent anomaly of these two classes of verbs. Let him then first of all recognize the fact that the infinitive takes an ablative case of the substantive, in order to represent a medial agent. This principle reduced to terms simply expresses the formula "by a subject to do an action." The following example, *માણુશીએ ઈશ્વર પર પડેમ રાખવે* is resolvable into, By men to love God. Here there is no difficulty.

(3rd.) Passive verbs, or those significative of action, the object of which is identical with the subject of the verb, the subject sustaining the action of the verb e. g. હું પીડાઈ છું I am pained.

(4th.) Causative verbs, or verbs significative of action produced not directly by the subject of the verb, but medially through one

Now, if we remember that the aorist is nothing but a gerund denoting mere verbal action, with the superadded idea of past time, the application of the above principle will present no difficulty. Instead of the infinitive example which runs "By a subject to do an action," we must read "by a subject done an action," or according to the gerund formula, "by a subject was the doing of an action." The following example, મહાપુરુષોએ ઈશ્વર પર પડેમ રાખ્યો is resolvable into, "By men loved, or was loving to God." There seems therefore no difficulty in the case.

It has been assumed that the aorist is a gerund. That it is so, is evident from

1. It is not to be viewed as an impersonal verb, inasmuch as it agrees in gender and number with the object which it governs.

2. It is not passive, inasmuch as the object would on such a surmise be placed in the nominative, and not the objective. 3. It is not a participle, since were it, no reason would exist for its differing from the participle in એવો, in the fact of its being employed as a tense without the auxiliary. It is therefore a gerund. In intransitive verbs, the subject is considered as acting; the subject is therefore in the nominative, and by the fact of being preceded by a subject, the gerund assumes the nature of a tense. In transitive verbs, the gerund still remains, having no immediate subject, and agrees with its object. There is still one difficulty left, viz. why is not the object always placed in the dative case?

This difficulty may be met by asking, why is not the object by whatever verb and tense it may be governed, placed in the dative? When the accusative is governed, the sentence is resolvable into 1. Subject; 2. Action; 3. Object: but there is nothing to connect the action with the object. In the case of the aorist when governing an accusative, there is 1. Instrument; 2. Action; 3. Object: but nothing to indicate the transitiveness of the action. Both cases are parallel, and all that can be said is, it is a principle of the language. (See Remarks Dat. and Ac.)

or more media. e. g. ພາໄຊ້ to cause to eat (one medium); ພາໄຊ້ໄຊ້ to cause to cause to eat (two media).

3. Verbs whether simple or compound, neuter, active, passive or causative, are all conjugated in the same way. Hence there is, strictly speaking, but one conjugation.

The language for the purposes of Etymological changes recognizes but *one verb*, however verbs may differ in signification. This universal conjugation comprehends:

1. The Imperative ; 2. The Infinitive with Gerunds and Participles ; 3. The Indicative ; 4. The Contingent (comprehending within itself the powers of the Subjunctive, the Potential and Conditional).

Before proceeding to the Regular Verb, it is advisable to study the auxiliary verb ເຊ ເບ. This differs in signification from the regular verb ຍາ in the following particular ; ເຊ signifies being or simple existence without reference to any thing extrinsic ; ຍາ signifies being *inchoative*, or being taking its rise, involving inseparably the idea that before it was not.

The third person present of ເຊເຊ is the English copula. This verb is an auxiliary to ຍາ and to every other regular verb. It is defective and irregular.

Its participle and present tense are derived probably from a verb now obsolete.

It may here be remarked that there is no equivalent in the language to the English "have," but the place of this is supplied by this verb.

Ex. ມາຮ້າຣີ ປາຣີ ປາຣາ ເຊ literally, money *is* with me, i. e. I have money. It also supplies the place of that verb as an auxiliary, e. g. ຕູ້ ຍາ ຍາ ເຊ I have been.

Remarks on the Auxiliary Verb, હે Be.

The infinitive is of unfrequent use, as થવું has been substituted. The adoption of it and of the gerund in its cases, is indispensable to correctness on some occasions.

The imperative is used only in a precative sense, and especially in the blessings so lavishly bestowed by Bráman̄s. There is a peculiarity about the imperative of all verbs when thus used, viz. that the verb does not agree with the nominative contained in the matter of precatation, but is placed in the second person to agree with the person addressed.

Ex. ઈશ્વરની કીરપા તમને શદા હોજી may God's favour rest always on you. The present participle હોતો, is used chiefly if not wholly with a negative particle to form a second present tense. Ex. આ દેશમાં એવા લોક હોતા નથી no such people are (i. e. live, are found) in this country. The second participle હતાં signifies in, or during being, and is used :

1. As a genitive absolute.

Ex. માહારા હતાં તે હીપાંથી ગયો while I was, he went hence (in my being).

2. As a disjunctive conjunction, especially with the aorist of a verb.

Ex. શું તમે બહુ હતાં નથી જાણતા ? Do you not know, notwithstanding that you have studied ?

The first present differs from the second, as follows :

The first expresses being present and actual, without reference to any thing extrinsic to itself, as of nature, habit, &c. and as unconnected with time in general.

Ex. 1. હું મારો છું I am sick, i. e. now and actually, not naturally nor always.

The second is used as follows :

Ex. 2. આ દેશમાં હું મરિદો હોજી છું I am sick in this country, i. e. such is the habit of my constitution. Again માણસને બે પગ હોય છે, man has two feet, i. e. such is his nature or constitution, in universal time.

The latter tense is therefore used to express universal quality, as inherent in sensible objects. The former is used to express moral maxims and principles (which from their nature are viewed as present and immutable). This tense alone can be used in propositions relative to God.

The imperfect is the equivalent of the English “was”. It is also used in the latter clause of a conditional sentence, instead of હતા, and signifies were, would have been.

Ex. તે આવ્યો નહોત તે શહેં હતું It would have been a good thing, if he had not come. The future is the same as the second present contingent.

Futurity and contingency can only be distinguished by the circumstances of use. When used in the first person, certainty is generally expressed—also when rendered definite by an adverb of time. Without some definitive words it is assumed to express contingency. The first present of the contingent, according to the power of that mood (see Con. M.), expresses :

1st. Mere hypothetical contingency, as is expressed in English by *be*.

Ex. જો તે ત્યાં નહોતો If he *be* not there.

2nd. Logical inference, as is expressed by “must” (in a dependent sentence).

Ex. જો તે માહારી મા હોય તો હું તેનો દિકરો પણ હોજી If she *be* my mother, I *must also be* her son.

3rd. What is compatible with the nature of things, as is expressed by “can,” “could.”

Ex. શું ચી કામ ઇશ્વરને પસંદ હોય્મ ? કદી નો હોય્મ Can this thing be pleasing to God? It *can* never be.

4th. Logical allowance, or something granted or supposed as expressed by *may*, let, granted that.

Ex. તે શહેર વગલું હોય્મ તોપણ માહારે તાંહાં જવું That city *may* be distant (granted) but I must go there.

5th. Allowance or permission, arising from indifference as is expressed by “let,” but not injunction.

Ex. જો ચીમ હોય્મ તો હોય્મ માહારે શું? If it be so, *let it be* so, what is that to me?

6th. In a dependent clause it is used to simply reiterate the meaning of the former clause, as is expressed by “is.”

Ex. જે કાલું હોય્મ તે કાલું હોય્મ ને જે ધાલું હોય્મ તે ધાલું હોય્મ What is black, *is* black, and what is white, *is* white.

7th. In an interrogative sentence, it frequently expresses incumbency, as expressed in English by *should*.

Ex. માહારો બાપ સુરખ હોયે પણ હું કેમ હોજી? My father may be a fool, but why *should* I be?

The second present contingent differs from the first in the fact that it expresses not hypothetical but circumstantial contingency. In a hypothetical clause it is rendered by “be,” in the dependent clause by “may be,” “can be,” as also in an independent sentence.

Ex. 1. જો તે તાંહાં હોયે તો તેની વહુ પણ તાંહાં હોયે If he *be* there, his wife *may be* there also. 2. તે માહારી મા હોયે પણ &c. She *may be* my mother, but &c.

It is also used in the same way as હોય્મ, in a reiterative sense, which see in 6th rule above.

The aorist according to its power (see Verb) is used to express :

1st. Mere hypothetical contingency, as by “were.”

Ex. જો રાજા ધનશાસી હોત If the king *were* just.

2nd. Logical or circumstantial inference, as expressed by would, should, (in a dependent clause).

Ex. તો તેની પરજા શુખી હોત His subjects *would be* happy. This is a circumstantial inference, not a declaration of what would *ensue*, to express which થાત would be employed.

3rd. What is compatible with the nature of things as expressed by “could” (in any kind of sentence).

Ex. તે કાલે હીઆં હતો માટે તે તાંહાં કેમ હોત ? He was here yesterday, how then *could he have been there*?

4th. Logical allowance, &c. as is expressed by “might.”

Ex. તે માંદો હોત તે ખરો પણ &c. He *might be*, or *might have been* ill, but &c.

Observe, that the contingent tenses of this verb preclude intention of mind as expressed by “will” and as common to other verbs. This can be expressed only by the verb થા become.

*Conjugation of the Auxiliary Verb હો Be, (pure existence), irregular and defective.**

હો ROOT OF THE VERB.

Imperative Mood.

PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
હો be thou.	હોયો be ye.

* For the power of the tenses respectively study the preceding Remarks.

ହୁଏ be thou. | ହୁଏ be ye.

apt. Hingon Changa

હૈં be, being. •

Part. Noun. ହୋଥିର be. er.

Pindī hārā joint an M. inf. on nā : dikhānā hārā, seer
G. mardānā, dr an th. Zna est de ce seul cas, pourqu'on
ne peut pas le nom former pindī : hām - hārā
on a thānir et thānirē. Suppl. p. 369 lig^s 3-6 et
Kārnā Hārā

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	<i>m.</i>	<i>f.</i>	<i>n.</i>																											
<i>Sing.</i>	હોતો	તી	હું	}																										
<i>Plur.</i>	હોતા	તી	તાં																											
	<i>m.</i>	<i>f.</i>	<i>n.</i>																											
<i>Sing.</i>	હોતો	તી	હું	}																										
<i>Plur.</i>	હોતા	તી	તાં																											

Indecl. **ହୁଏ** being.

1ST PRESENT.

m. f. n.

Plural.

હું છું I am.
તું છે thou art.
તે છે he is.

હમે છુધમ્મે we are.
તમે છે you are.
તેમ્મે છે they are.

form negativ. joined
~~the~~ naath
= na-atthi

Singular.

હું હોજી છું I am.
તું હોય્મ છે thou art.
તે હોય્મ છે he is.

Plural.

હમે હોઈયમ્ છેઈયમ્ we are.
તમે હોઈયમ્ છે you are.
તેઈયમ્ હોઈયમ્ છે they are.

* Let the gerund be declined as any other verb. Also let the infinitive be declined for gender. It is of seldom use.

IMPERFECT.

<i>Singular.</i>			<i>Plural.</i>		
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
હું હતો	તી	તું I was.	હમે હતા	તી	તી we were.
તું હતો	તી	તું thou wast.	તમે હતા	તી	તી you were.
તે હતો	તી	તું he was..	તેઓ હતા	તી	તી they were.

FUTURE.

*Will and Shall.**m. f. n.**Singular.*

હું હોઈશ I will be.
 તું હોઈશ thou wilt be.
 તે હોઈશ he will be.

Plural.

હમે હોઈશ, શું we will be.
 તમે હોઈશ you will be.
 તેઓ હોઈશ they will be.

Contingent Mood.

1ST PRESENT.

*m. f. n.**Singular.*

હું હોઈ I may be, &c.
 તું હોઈશ thou mayst be, &c.
 તે હોઈશ he may be, &c.

Plural.

હમે હોઈશ we may, &c. be.
 તમે હોઈશ you may, &c. be.
 તેઓ હોઈશ they may, &c. be.

2ND PRESENT.

*m. f. n.**Singular.*

હું હોઈશ I may be.

Plural.

હમે હોઈશ we may be, (same as
 future).

AORIST.

<i>Singular.</i>	<i>m. f. n.</i>	<i>Plural.</i>
હું હોત I were, &c.		હમે હોત we were, &c.
તું હોત thou wert, &c.		તમે હોત you were, &c.
તે હોત he were, &c.		તેઓ હોત they were, &c.

Negative forms of Tenses.

1st. Present	હું નથી ના નહીં	I am not.
2nd. Present	હું હોતો-તી-તું નથી	I am not.
Imperf.	હું નોહોતો-તી-તું	I was not.
Imperf.	તું નહોતો-તી-તું	be thou not.

REMARKS ON MOODS AND TENSES OF THE REGULAR VERB,
TRANSITIVE AND INTRANSITIVE, WITH ILLUSTRATIONS.

Imperative.

Present. લખ 2nd. person, write thou—is the root of the verb to which every suffix is made.

Future. લખને 2nd person, write thou—is especially used after the compound participle.

Ex. તાંહાં જઈને લખને Lit. Having gone there, write.

This mood is used in the precatory sense, for curse or blessing.

Ex. તમારા છોકરાનો ધણો આવરદા થાઓ May your child live long.

Infinitive, &c.

Present. લખવું to write, writing—is both infinitive and gerund. This is formed by adding વું to the root. As an infinitive

it is susceptible of gender. As a gerund signifying the verbal action, it is placed in the neuter.

The following Examples illustrate both.

Ex. 1. તમારે સાચી વાત કહેવી (infinitive) You *should speak* the truth.

Ex. 2. તમારું કહેવું મને શરૂ લાગતું નથી (gerund) Your *saying* does not please me.

The infinitive is used 1. as the English infinitive, *when not expressing finality*. 2. With the auxiliary in the third person, to express action that either *is to take place* or *is desired to take place*.

Ex. 1. માહારે તાંહાં જવું છે I have to go there.

Ex. 2. તમારે ગુજરાતી ભાષા બોલી છે ? Do you wish to study Gujarati ?

3. To express obligation, duty, &c. in a sense equivalent to *must, should, ought*.

Ex. શરૂ માતાપત્ની મરીઆદા રાખવી All *should, &c.* obey their parents.
See also the first example given under this mood.

This power is possessed also when the infinitive is used with an auxiliary.

Ex. તે કામ તમારે કરવું હતું You *ought to* have done that work.

4. As an imperative, to express a command or desire without harshness.

Ex. તમારે માહારે હીયાં આવવું Pray come to my house.

As a gerund it expresses invariably the verbal action, and is used in every respect as a substantive, being like it declinable with prepositions.

Ex. વીદ્યા બહુવાધી ધણે ગુણ થામ્મ છે There is much good from *studying* science.

The gerund in its genitive case, neuter gender, signifies .

1. matter relating to verbal action.

Ex. મારારે તમને કહેવાનું છે. I have somewhat *to say* to you.

2. Incumbency, &c. especially in a negative sentence.

Ex. 1. તે ન બોલવાનું બોલ્યો. He said what *ought not to be said*.

Ex. 2. આ કરવાનું કે ન કરવાનું કામ છે. Is this a work that *should, or should not* be done ?

3. It is used to qualify a substantive, where we should in English use an adjective, or express quality by “such as will.”

Ex. આ મન ખીગાડવાની વારતા છે. This is a tale that would corrupt the mind (of corrupting).

4. It is used to express the several relations of the genitive case, which belongs to the substantive (see Genitive).

Ex. 1. તાંહાં જવાનો મારગ. A road of going there (the road to that place).

Ex. 2. વીચાર કરવાની વાત. A word of considering (a word worthy of consideration), &c.

The gerund in the dative expresses 1. verbal action final. It then becomes a supine. It has a curtailed form which is of equal signification with the full one.

Ex. હું જોવાને or હું જોવાં જઈ છું. I am going to see. *Aspandij V. 8. 11 dur kara gata. a jam sinah kin*

1. When followed by a substantive it expresses the verbal action as subserving a purpose, where in English we use “for” and frequently a compound substantive.

Ex. 1. લખવાને પેટી. A writing desk.

2. પીવાને પાણી. Water for drinking.

Aorist Gerund. લખ્યું written—is formed by adding યું to the root. This is undoubtedly a gerund though generally conceived of as a participle. It is an element unknown to the English, and frequently demands a periphrastic rendering. It is capable

of being the nominative of the verb, and is declinable with prepositions.

Ex. 1. માહારી કેહ્યું તેને લાગ્યું નહીં *What I said* (my said) did not affect him.

2. માહારા કેહાથી તે કેમ સમજે *How can he understand from your said?* (what you said).

It remains for the reader to decide whether from the following example which exactly corresponds to the infinitive, this gerund be not likewise a past infinitive.

Ex. તમારે તે કાગલ લખ્યું જોઈએ *You ought to have written that letter.*
Literally, By you that letter written ought.

Part. 1st. Present. લખતો—is formed by suffixing *તો*. It is declinable for gender and number. It is used occasionally in an adjectival sense, as *બકલતું પાણી* boiling water. It is used to express action taking place in present time, i. e. time present relatively to the verb with which it is conjoined.

Ex. મેં તેને દોડતો જોયો *I saw him running.*

When repeated, it expresses reiterated action. This is the participial element of the compound tenses. Its signification is involved in the present tense, and hence of it there is no compound. This participle is used with a negative particle in the sense of the imperative, also with the particle *નથી* as a present tense negative, (see Conjugation). The plural neuter of this tense must not be confounded with

Part. 2nd. Present. લખતાં—writing (in). This is formed by adding *તાં* to the root. It expresses action in its process, and may be rendered by *in*, *during*, *on*. It is equivalent to a gerund with the preposition *માં*.

Ex. 1. મેં તેને લખતાં જોયો *I saw him writing, i. e. in the process.*

Ex. 2. માહારા શાંભલતાં તેણે કહ્યું *He said in my hearing.*

It is used in the same way as a Genitive absolute ; as, તેના આવતાં હું તાંહાં જતો હતો As he was coming here, I was going there.

When it has the participle જ suffixed, it expresses the exact point of time, as is expressed by “on.”

Ex. તેજું શાંભલતાંજ હું ગયો. On my hearing him I went.

When repeated, the process of action is represented as lengthened.

Ex. જગતમાં ફરતાં ફરતાં હું ધણો ગનાન પામી છું Travelling about the world, I have obtained much knowledge.

This participle has frequently the force of a mere gerund, when signifying action considered as an art or science.

Ex. ગુજરાતી બોલતાં તમને આવડે છે Do you know how to talk Gujarati ?

This last signification issues probably from the fact that the action which represents an art, docs in its nature denote a process.

Part. Past. લખેલો written—is declinable. It is formed by suffixing એલો to the root. Probably this was એલ which is a suffix of the language. It signifies finished action in remote past time. This is an element of the compound tenses. This participle subserves in neuter verbs the use of the passives, but is not to be confounded with it. It also is used in active verbs where we should use the passive, but in such cases the medial agent in the ablative case is understood.

Ex. ઘેડો બાંધેલો હતો The horse was tied up. That is, Some one (understood) had tied up the horse.

It is often used as an adjective like the English participle.

Ex. બહુલો પુરુષ A learned man.

Compound Past. લખી or લખીને having written—is formed by suffixing ય or the more perfect form યને to the root. The former

is used in the compounding of verbs. This participle signifies

1. Possession of finished action by some agent. It is used with another verb where we use two verbs in English connected by a conjunction.

Ex. પાતડું તોડીને પાણીમાં નાંખો Break off a leaf, and throw it into the water.

2. Action intimately connected with that of the verb which follows it, either as *medial* to its accomplishment or as *the mode of* its accomplishment.

Ex. તે માહારી થાયે દગો કરીને ચાલે છે He deals deceitfully with me.

3. When the action which it denotes, is not physical but relates to exercises of mind, it expresses that action as contemporaneous with or as prior to the action of the conjoined verb, as may depend on the nature of the mental exercise.

Ex. ધશ્વરની ખીણીક રાખીને ચાલો Walk *fearing* God.

The imperfect form even when expressing physical action is chiefly limited in its power to that of medial or modal action.

Ex. લખી જણાવું છું I make known by writing.

This participle is, like the others, repeated to denote repeated action.

Future Part. લખવાનો to, about to, going to, write—is declinable. This is of the same form as the genitive of the gerund, but is not to be confounded with it. It signifies action to take place in future time. Whenever used, the auxiliary is expressed or understood.

Ex. હું કંઈ કહેવાનો છું I *am going to say* something.

This participle, although seeming to express intention of mind, &c. does not really do so; it merely expresses futurity.

Participial Noun. લખનાર *writer*—is formed by adding નાર to the root. It is declinable. It denotes simply and solely a thing or person in whom the action of the verb resides. It is no tense, i. e. it expresses no manner of time, as is supposed by some. By expressing the action of the verb as inherent in an individual, it affords the strongest inference that such action will take place, but it of itself does not express this. This is especially the case in a negative proposition, where by denying the residence of the action, it is assumed that the action never will take place.

હું એવું કામ કરનાર નથી I am not the doer of such a thing. (I will or would never do such a thing).

This noun is therefore a perfect equivalent to the English participial noun in *er*, or the Latin in *or*. It is often used, however, when the English uses the present to express general quality.

Ex. વાઘ માંસ ખાનાર છે The tiger eats flesh, (is an eater of flesh).

Indicative Mood.

Present. લખું છું I write, am writing—is formed by adding છું I am, to the present of the Contingent. It comprehends the power of the English present and expresses

1. Present progressing action.

Ex. હું એપડી વાંચું છું I am reading a book.

2. Action belonging to universal time; it is therefore used in all general propositions.

3. In familiar conversation, action as about to take place immediately.

હું તમારી થાયે આકરને માકલું છું I am sending (going to send) a servant with you.

4. Action originating in past time, and not yet completed, where the English uses the perfect of the auxiliary.

Ex. તમે કેટલા દાહડા ગુજરાતી બોલો છો. How long have you been studying Gujaráti? (do you study).

5. It is used in narrative of past events, when writing seriatim.

6. It expresses future action, which on account of its certainty, is viewed as present, by the speaker.

Ex. આ વરસ હું મુંબઈ જઈ છું. I go (shall go) this year to Bombay.

Imperfect. હું લખતો હતો I was writing, wrote—consists of the present participle and હતો, was. Both elements are declinable. It signifies

1. Past progressive action.

Ex. હું માહાઈં ધર બાંધતો હતો I was building my house.

2. Habitual past action.

Ex. અંગરેજો પહેલાં ચુરતીઓને પુજતા હતા The English formerly worshipped idols.

This use is very frequent, and naturally issues from the first, inasmuch as past progressive action indefinitely continued, is customary past action. Here, the Present and Imperfect correspond in their respective powers, each expressing both action progressing and action habitual.

The auxiliary હતો is sometimes omitted, especially if the tense be repeated twice or thrice, when it follows the last.

Ex. તે ધમકાવતો ને મથકરી કરતો હતો He was scolding and mocking.

Aorist Trans. એ લખ્યું I wrote, have written.

Intransitive. હું બોલ્યો I said, have said—is formed by suffixing ય and a general suffix to the root. It is identical with the past Gerund in point of time, being entirely indefinite, signifying

no more than the English participles said, gone, come, &c. Whether the time be remote or proximate, can be deduced only from the circumstance of use. It can be rendered definite only by the auxiliary. The English Aorist and Perfect are both needed to express its power. It is used

1. in all narrative, expressing sequence of action, as the English Aorist, save when customary action, or action taking place independently in a definite portion of time, is expressed.

2. In conversation as the English perfect, to express action as having now taken place.

Ex. શરકારે ઓવો હુકમ આપો કે The Government has given an order, that &c.

Perfect. Trans. ને લખ્યું છે I have written.

Intrans. હું બોલ્યો છું I have said. This tense denotes finished action in past time, conceived of as coming down to the present moment. It is an exact equivalent to the English perfect.

Ex. ને તેના ઉપર કાગલ લખ્યો છે I have written a letter to (on) him.

Remote Perfect. Trans. ને લખેલું છે I have written.

Intrans. હું બોલેલો છું I have said—expresses past remoteness.

Ex. હું ધણા દાહાડા વીઢીયા બહેલો છું I have learned science for a long time.

Pluperfect Trans. ને લખ્યું હતું I wrote, had written.

Intrans. હું બોલ્યો હતો I said, had said. This tense refers the finished action of indefinite time of the aorist, to the remote past, i. e. to time recognized as past relatively to some other time, and this circumstance renders the time definite. Whereas the perfect brings down the indefinite to a precise point in *present* time, this tense throws it back into a precise point in *past* time. When

expressing action in past time unconnected with other action, it is rendered by the English aorist.

Ex. 1. શીકંદર હિંદુસ્તાનમાં આવ્યો હતો Alexander *came* into Hindústán.

2. મે તમને કદી જોયા નોહોતા I never *saw* you.

When expressing action past relatively to other action, it is rendered by the English pluperfect.

Ex. તે માહારે હીયાં આવ્યો તે વારે હું ગયો હતો I *had gone*, when he came to my house.

Remote Pluperfect.—differs from the above only in the circumstance of time.

Ex. તે દહાડાને પહેલાં મે કાગલ લખેલો હતો I *had written* a letter before that day.

First Future હું લખીશ I will, or shall write, is formed by suffixing ડશ to the root.

1. It comprehends the English future.

2. It is used frequently where the English uses should, or would, expressing action *viewed* as further.

Ex. જો હું મરીશ તો મને દાટજો If I die, or should die, bury me.

3. Where the English uses the present, especially when headed by જ્યારે.

Ex. જ્યારે માહારે બાપ આવશે &c. When my brother comes.

4. It expresses potential can, should.

Ex. તે માસ રી રીતે ખાશે? How can, or how should he eat meat?

• *Observe.* This last use does not express abstract capacity but ability under supposed future circumstances. This tense is used as a strong imperative.

Ex. તને તાંહાં જશો નહીં Do not, i. e. you must not, go there.

The above uses of the Future are purely philosophical, as they all denote action viewed as future.

1st. Future 2nd form. હું લખતો હોઈશ I shall be writing. See the power of હોઈશ, and mode of distinguishing it from the contingent.

Ex. આવતી કાલે દસ વાગતે હું લખતો હોઈશ I shall be writing at 10 o'clock to-morrow.

2nd. Future. હું લખવાનો છું I am to, am going to, write. This tense expresses action *to* take place in the future, with express reference to the present whence that action is to issue.

Ex. હું લખતો શીખવાનો છું I am going to learn to write.

3rd. Future. હું લખવાનો હતો I was to, was going to, write. This tense denotes action *to* take place in past time, i. e. action issuing out of a past moment into future time.

Ex. હું શીખવાનો હતો પણ I was going to learn, but &c.

Observe. Owing to the different idioms of the English and Gujarati whereby narrative, speech, thought, &c. are represented in the one, under persons and tenses, which are not used in the other, the rendering of tenses will be often found to differ; e. g. the present will be used for the imperfect, &c. (see Syntax).

Observe. The future perfect is wanting. Its place is occupied by the verb in a compound state with રહેવું to remain, which signifies finished action. (See Compound Verbs).

Contingent Mood.

This Mood demands the special attention of the student. It expresses contingent action, i. e. action viewed as dependent for

its taking place on external circumstances, or on the intention of the mind.

It is in this Grammar called the Contingent Mood, inasmuch as it comprehends the contingent uses of the English Potential,* Conditional, and Subjunctive† Moods, which have no appropriate form in Gujaráti. The same form may, under different circumstances of use and different relationships in a sentence, have respectively the signification of all the above moods. To present distinct moods would therefore mislead the student.

The power of the Subjunctive is possessed by the verb in this mood only when governed by an hypothetical conjunction. The power of the Potential, inclusive of the conditional, is possessed by the verb when it is contained either in an independent sentence (interrogative or declarative), or in a dependent clause of a hypothetical sentence. Such clause may either precede or succeed the sentence on which it is dependent, or that sentence may be understood. In either case, there is a dependence which is expressed by this mood as emphatically as though there were an appropriate mood.

The Optative sense is not inherent in this mood, but it may be expressed by the Subjunctive with a dependent sentence expressing desire, hope, &c.

* From the potential are excluded the ideas of inherent capacity and obligation. These ideas cannot be expressed by this mood but by other appropriate verbs. Ability is expressed by the passive verb (see Passive).

† By Subjunctive understand the Indicative made hypothetical (see Murray's Grammar).

Would that he were here, is rendered by જો તે હીયાં હોત તો શાફે.

May he perish, by તે નાશ થાવ્યે તો શાફે

God grant that his son may live long, by પરમેશ્વર કરેને તેનો દીકરો જીવે.

As this mood expresses the same modification of time as the Indicative, (the tenses of the one corresponding to those of the other,) and therefore differs from it only in the fact of *contingency*, specific remarks as to time under each tense are unnecessary. Illustrations serve every purpose.

Contingent 1st Present. હું લખું I may, &c. write. This tense in its multiplied powers comprehends all the other contingent tenses, save in the single circumstance of time ; so that in reality, with this exception, no other is needed to express all the modifications of contingency of the whole mood.

This single tense may therefore be represented by every symbol of the English Subjunctive, Potential, and Conditional moods, save in the circumstance of time. It expresses

1. The mere Subjunctive differing only from the Indicative present in the fact of its *not* being declarative but hypothetical. This is a frequent use.

Ex. જો તે છોકરાને મારે તો મને કહેજો If he *beat* the boy, tell me.

2. This tense expresses the intention of mind, as is represented by the English “*will*” and first person “*shall*.”

Ex. જો તમારી ઈચ્છા હોય તો હું તમારી સાથે ફરું If you like I *will* take a walk with you.

3. This tense expresses the peculiar contingency involved in the *nature of things*—the character of agents,—the force of circumstance, and also logical and circumstantial inference—such as are represented in English by will or would, can or could,

may or might, *when used without reference to time or inherent capacity of the agent.*

Ex. 1. ખ્રીસ્તી માણસ જ્યુઝ કદી ન બોલે A Christian *would* or *will* never tell a lie.

Ex. 2. કીડી હાતીને કેમ મારે? How *could* an ant kill an elephant?

Ex. 3. કીડી હાતીને મારે તો તે વાધને પણ મારે If an ant can (or could) kill an elephant, it *can* or *could* or *might* also kill a tiger.

Ex. 4. વરસાદ આવે તો અનાજ ઘણું પાકે If rain comes, much grain *will* ripen.

4. This tense is used to express a purpose or end, when it is governed by a conjugation, either preceding or succeeding expressive of finality, as કે that એ મારે therefore, in order to. In such a case it is rendered in English by *may*, *might*, *should*, or by the infinitive of the verb.

Ex. 1. તે શુધરે મારે એ તેને શીખામણ દીધી I punished him in order that he *might* improve.

Ex. 2. રાત્રે માણસને અજવાણ થાએ મારે ચંદ્ર પ્રકાશ કરેછે The moon shines that men *may* have light at night.

It sometimes happens that instead of using the conjunction expressing finality, the sentence is placed in an independent form, and made to appear as the subject of a proposition.

Ex. હું તે મને ગાણા દે તે તમને સારું લાગેછે? Does it seem to you good that he *should abuse* me (or for him to abuse me)?

5. This tense is used, with the above English rendering in an independent sentence, to express a supposition, a something granted or allowed.

Ex. 1. એક વખત તે ચુક કરે પણ He *may* (or *might*) make a mistake once, but &c.

Ex. 2. તે વીસ ગાજી લગી ચાલે પણ He *may* (or *might*) walk twenty gáu, but &c.

6. This tense is used in interrogative sentences to express that slight incumbency to action, or opportuneness of action, which is represented by the English *should*, *shall*, *must*, or by the substantive verb followed by the infinitive, as in the phrase, What am I now to do?

Ex. 1. હું મહારી પુરવેનો ધરમ શા વાશતે મુકી દેજ ? Why *should* I leave my ancient religion?

2. મહારી છોકરો મરી ગયો હવે હું મું કરું My child is dead, what *shall* I now *do* ? (or can).

3. મું દાણા છતાં હમે ભુખે મરી જઈએ Must we die of hunger whilst there is grain ?

7. This tense expresses habitual action, such as is rendered by the English “will.”

Ex. તે રોજ રોજ જંગલમાં જાય ને આંખો દાહોડે રહે He *will* go daily into the jungle and *will* then weep all the day.

When relating to past events, this of course must be rendered by “would.”

Ex. તે વીલાતમાં હતો તેઆરે તે નીત દુકાનો જોતો ફરે When he was in Europe, he *would* go about every day looking at the shops.

8. When used in an interrogative sentence in the first person it is used to make a proposal, or ask permission, as is rendered in English by shall, may,

Ex. 1. હું જઈ May I go ?

2. હું તેને તમારો હુકમ કરું ? Shall I give him your orders ?

2nd. Present. હું લખતો હોજ I may, &c. be writing. For the power of this tense, see the power of the auxiliary હોજ page 62 which is of course equivalent, and which is expressed by be, must, can,

could, may, let, and in a reiterative sentence, by the indicative. Let the following illustrations be studied.

1. and 2. જો તે મુંબઈમાં રહેતો હોય તો તેણી પણ રહેતી હોય If he be living in Bombay, (sub.) 2. His wife *must* also be living there.

3. તે એવા બાદશાહમાં રહેતો નહોતો He *cannot* be living in so wicked a city.

4. તે ત્યાં રહેતો હોય પણ હું શું કરવા રહું He *may* be living there, but why should I live there?

5. જો રહેતો હોય તો રહેતો હોય ન જો જતો હોય તો જતો હોય હું કંઈ કહેનાર નથી If he be stopping *let him stop*, and if he be going *let him go*, I shall not say any thing.

6. જે ઊતરતું હોય તે ઊતરતું હોય ન જે ચડતું હોય તે ચડતું હોય &c. What is descending *is* descending, and what is rising *is* rising &c.

7. હું એવા મુરખ લોકોમાં કેમ રહેતો હોજી? *Why should I be living amongst so foolish a people?*

This species of sentence very commonly has the force of the third use given above.

3rd. Present (dubitative). હું લખતો હોય I be, may be, writing. This differs from the second present, in the same way as હોય differs from હોજી viz. the action of the former is purely hypothetical; whereas that of the latter is viewed as contingent in circumstance.

Ex. 1. and 2. જો તે દંધો કરતો હોય તો તે પૈસા પેદા કરતો હોય If he be working, he *may be* getting money.

Aorist. હું લખત I were to, should, would, write, have written. This is the conditional. Strictly speaking, this has no reference to time, save that it precludes the idea of action having yet taken place. See the power of હોત page 64, which corresponds, save in the circumstance of conditionality.

Ex. 1. જો આપણો રાજા મરત If our king *were to die*.

2. તો આપણાપર કેહેવી સંકટ પડત Then, how much evil *would* ensue to us.

3. (conditional). જો તે મને શીખવત તો હું શીખત If he would teach me, *I would learn*.

4. સું છોકરો પોતાના આપને મારત ? ન મારત What! *could* the child *have killed* his father? He could not have killed.

5. છોકરો પોતાના આપને મારત અરે પણ પોતાની માને તે કેમ મારત ? The child might indeed have killed his father, but how *could he have killed* his mother?

Observe. 6. This is likewise a pluperfect when it denotes action dependent on the will. As the proper pluperfect લખ્યું હોત precludes from the nature of the auxiliary which can only express pure existenc, the idea of volition, desire, &c. this is used in its stead.

Ex. જો તમે તેની પાસે માગ્યું હોત તો તે તમને જીવંત પાણી આપત If you had asked of him, he *would have given* you living water.

In this example, as the speaker probably signified his own willingness to give, and not the simple fact that such would have been the case, this tense is required in the latter clause, but only on such conditionality.

Aorist 2nd Form. હું લખતો હોત I were, would, should, could, might be, writing. See the power of હોત page 64, which exactly corresponds.

Ex. 1. જો તે ભણતો હોત If he *were studying*.

2. તો તે પોતાનું સારું કરતો હોત He *would be doing* himself good.

3. તે વખતે તે ગુજરાતમાં કેમ રહેતો હોત How *could he be living* at that time in Gujarát ?

4. તે તાહિયાં જતો હોત પણ &c. He *might indeed be going*, or *have been going* thence, but &c.

Perfect Trans. **મે લખ્યું હોય્મ** I have, may, must, can, could have written. Intrans. **હું બોલ્યો હોજી** I have, may, &c. have said. See the power of હોજી.

Ex. 1. **જો તે તાંહાં ગયો હોય્મ** If he *have gone* there.

2. **તો તેણે પોતાનું વતન મુશ્યું હોય્મ** Then he *must have left* his native place.

3. **તેણે ય્મ કામ કરી કરું નહોય્મ** He *can never have committed* such an action.

4. **તેણે ય્મક વખત ઠોકર ખાધી હોય્મ તે વધી ઠોકર કેમ ખાય્મ** He *may have stumbled* once (granted), but how can he stumble a second time ?

5. It is used in a reiterative sense, where the English uses the present. See 6th use of હોય્મ.

Ex. **ય્મને મહ્યું હોય્મ તો મહ્યું હોય્મ મને નહી મહ્યું** If he has obtained it, he *has*, but I have not.

Perfect 2nd Form. (dubitative) Trans. **મે લખ્યું હોયે** I have, I may have, written. Intrans. **હું બોલ્યો હોયે** I have, may have, said. See wherein હોયે and હોયે differ.

Ex. 1. **જો તેણે બુદ્ધ કામ કરું હોયે** If he *have done* an evil action.

2. **તો તે સજા પામ્યો હોયે** He *may have received* punishment.

Pluperfect Trans. **મે લખ્યું હોત** I had, would, should, could, might have, written. Intrans. **હું બોલ્યો હોત** I had, would, &c. have said. See the power of હોત page 64.

Ex. 1. **જો વરશાદ વર્ષો હોત** If rain *had come*.

2. **તો ઘણું અનાજ પામ્યું હોત** Much grain *would have ripened*.

3. **તેણે ય્મવા હુકમ કયો નહોત** He *could never have given* such an order.

4. **તેણે ય્મવી આજ્ઞા આપી હોત પણ તમારે પાલવી નોહોતી** He *might* indeed *have given* such a command, but you ought not to have obeyed.

1st Future (present). **હું લખવાનો હોજી** I be, may, must, can, could, be about to write. See power of હોજી page 62.

Ex. 1. **જો તે ગાદીપર બેશવાનો હોય્મ** If he *be about to sit* on the throne.

2. તો જે હમણાં બેઠો છે તે ચુકવાનો હોય્મ Then, who is now seated, *must be about to leave it.*

3. એવા શાશી ચાકર માહારી ચાકરી કેમ ચુકવાનો હોય્મ? How can so good a servant *be about to leave my service?*

4. તે માહાર ભુંડું કરવાનો હોય્મ અરિ પણ માહારાથી તેનું ભુંડું કેમ કરાય્મ He *may indeed be about to do evil to me (granted), but how can I do him evil?*

2nd Future (dubitative). હું લખવાનો હોઈશ I be, may be about to write. See the difference between હોઈ and હોઈશ.

Ex. 1. જો તે લડવાનો હોઈ If he *be about to fight.*

2. તો તેનો શત્રુ પણ લડવાનો હોઈ His enemy also *may be about to fight.*

3rd Future (past). હું લખવાનો હોત I were, should, would, could, might be, have been, about to write.

Ex. 1. જો તે જવાનો હોત If he *were about to go.*

2. તો તેને બદલે બીજો આવવાનો હોત Another *would be about to come in in his stead.*

3. તે એવું કામ કરવાનો કેમ હોત How *could he have been about to do such an action.*

4. તે હીયાં આવવાનો હોત પણ &c. He *might indeed have been about to come, but &c.*

Add to the above compound tenses, Rem. Perfect લખેલા હોઈ, લખેલા હોઈશ, and Rem. Pluperfect લખેલા હોત. These need no illustrations, as they correspond to the Perfect tenses in every thing, save the circumstance of time.

CONJUGATION OF THE INTRANSITIVE VERB થા BE,* BECOME, &c.

*Imperative Mood.*થા. (*Root*).

PRESENT.

<i>Singular.</i>		<i>Plural.</i>
થા be thou.		થા યા be ye.

FUTURE.

bricatifon y (Allen, 357)
 થને or થાને be thou. | થને or થાને be ye.

Infinitive Mood.

	<i>m.</i>	<i>f.</i>	<i>n.</i>	
<i>Sing.</i>	થવા	વી	જું	} to be, &c.
<i>Plur.</i>	થવા	વી	વાં	

Present Gerund.

Nom. & Ac. થું the being.

m. f. n.

Gen. થવાને ની જું of the being.

Dat. થવાને (supine) to be (final).

Past Gerund.

Nom. & Ac. થું the having

m f n been.

Gen. થવાને ની જું of the having been.

Dat. થવાને to the having been.

(Declinable with other Prepositions).

* The word "be" is any thing but a corresponding word, but it is employed as a facile rendering. *Become* and *get* are frequently used as થા.

Participles.

<i>1st. Present.</i>				<i>2nd. Present.</i>	
	<i>m.</i>	<i>f.</i>	<i>n.</i>	(Indeclinable).	
<i>Sing.</i>	યતો	તી	તું	}	
<i>Plur.</i>	યતા	તી	તાં		
				being.	
				યતાં being.	
<i>Past.</i>				<i>Comp. Past.</i>	
<i>Sing.</i>	યયેલા	લી	હું	}	
<i>Plur.</i>	યયેલા	લી	હાં		
				been.	
				યય or યયને <i>Having been.</i>	

FUTURE.

	<i>m.</i>	<i>f.</i>	<i>n.</i>		
<i>Sing.</i>	યવાનો	ની	તું	}	
<i>Plur.</i>	યવાના	ની	તાં		
				about to be.	

ORIGINAL PART. NOUN.

Part. Noun. યનાર be-er.

GENERAL FORMS DECLINABLE.

<i>Singular.</i>			<i>Plural.</i>		
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
યનારો	રી	રો	યનારાં	રી	રો

Indicative Mood.

PRESENT TENSE.

Am being, &c.

<i>Singular.</i>			<i>Plural.</i>		
<i>m.</i>	<i>f.</i>	<i>n.</i>			
હું યામ્મિ			હમે યામ્મિ-હમ્મિ		
તું યામ્મિ			તમે યામ્મિ		
તે યામ્મિ			તેમ્મિ યામ્મિ		
I am being.			we are being.		
thou art being.			you are being.		
he is being.			they are being.		

Imperfect.

(DECLINABLE).

*Was being, &c.**Singular.**Plural.*

હું થતો હતો	I was being.	હમે થતા હતા	we were being.
તું થતો હતો	thou wast being.	તમે થતા હતા	you were being.
તે થતો હતો	he was being.	તેઓ થતા હતા	they were being.

AORIST.

*Was, have been.**Singular.**Plural.*

m.	f.	n.	m.	f.	n.
હું થયો	ઈ	યું	હમે થયા	ઈ	યાં
તું થયો	ઈ	યું	તમે થયા	ઈ	યાં
તે થયો	ઈ	યું	તેઓ થયા	ઈ	યાં
I was, &c.			we were, &c.		
thou wast, &c.			you were, &c.		
he was, &c.			they were, &c.		

PERFECT.

(Declinable).

*Have been.**Singular.**Plural.*

હું થયો છું	I have been.	હમે થયા છીએ	we have been.
તું થયો છે	thou hast been.	તમે થયા છો	you have been.
તે થયો છે	he has been.	તેઓ થયા છે	they have been.

REMOTE PERFECT.

(Declinable).

*Have been.**Singular.**Plural.*

હું થયેલા છું	I have been.	હમે થયેલા છીએ	we have been.
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Conjugated as the perfect.

PLUPERFECT.

(Declinable).

Was. Had been.

Singular.

Plural.

હું થયો હતો I had been.

હમે થયા હતા we had been.

તું થયો હતો thou hadst been.

તમે થયા હતા you had been.

તે થયો હતો he had been.

તેઓ થયા હતા they had been.

REM. PLUPERFECT.

(Declinable).

Singular.

Plural.

હું થયેલા હતો I had been.

હમે થયેલા હતા we had been.

Conjugated as the pluperfect.

FUTURE.

m. f. n.

Will, shall be.

Singular.

Plural.

હું થઈશ I will be.

હમે થઈશું we will be.

તું થશે thou wilt be.

તમે થશો you will be.

તે થશે he will be.

તેઓ થશે they will be.

2ND. FORM.

(Declinable).

Will, shall be, being.

Singular.

Plural.

હું થતો હોઈશ I will be,

હમે થતા હોઈશું we will be,

તું થતો હોશે thou wilt be,

તમે થતા હોશો you will be,

તે થતો હોશે he will be,

તેઓ થતા હોશે they will be,

} being. }

2ND. FUTURE (PRESENT).

(Declinable).

*Am about to be.**Singular.**Plural.*

હું થવાનો છું I am, &c.	હમે થવાના છીએ we are, &c.
તું થવાનો છે thou art, &c.	તમે થવાના છો you are, &c.
તે થવાનો છે he is, &c.	તેઓ થવાના છે they are, &c.

3RD. FUTURE. (PAST).

(Declinable).

*Was about to be.**Singular.**Plural.*

હું થવાનો હતો I was, &c.	હમે થવાના હતા we were, &c.
તું થવાનો હતો thou wast, &c.	તમે થવાના હતા you were, &c.
તે થવાનો હતો he was, &c.	તેઓ થવાના હતા they were, &c.

Contingent Mood.

1ST. PRESENT TENSE.

*m. f. n.**Be, may and can be.**Singular.**Plural.*

હું થાઉં I be, &c.	હમે થાઈએ we be.
તું થાઈએ thou be'est.	તમે થાઈો you be.
તે થાઈએ he be.	તેઓ થાઈે they be.

2ND. PRESENT.

(Declinable).

*Be, may be, &c. being.**Singular.**Plural.*

હું થતા હોઉં I be, being.	હમે થતા હોઈએ we be, being.
તું થતા હોઈએ thou be'est, being.	તમે થતા હોઈો you be, being.
તે થતા હોઈએ he be, being.	તેઓ થતા હોઈે they be, being.

3RD PRESENT. (DUBITATIVE).

(Declinable).

*Be, may be, being.**Singular.**Plural.*

હું થતો હોઈશ I be, being. | હમે થતા હોઈશું we be, being.

Conjugated as the Future Indicative.

AORIST.

*m. f. n.**Were to be, would, &c. be.**Singular.**Plural.*

હું થાત I would, &c. be.

હમે થાત we would be.

તું થાત thou would'st be.

તમે થાત you would be.

તે થાત he would be.

તેઓ થાત they would be.

2ND FORM.

(Declinable).

*Were being, would, &c. be being.**Singular.**Plural.*

હું થતો હોત I were being, &c.

હમે થતા હોત we were being, &c.

તું થતો હોત thou wert being, &c.

તમે થતા હોત you were being, &c.

તે થતો હોત he were being, &c.

તેઓ થતા હોત they were being, &c.

PERFECT.

(Declinable).

*Have been, may, &c. have been.**Singular.**Plural.*

હું થયો હોઈ I may, &c.

હમે થયા હોઈએ we may, &c.

તું થયો હોએ thou may'st, &c.

તમે થયા હોએ you may, &c.

તે થયો હોએ he may, &c.

તેઓ થયા હોએ they may, &c.

2ND FORM. (DUBITATIVE).

(Declinable).

*Have, may have been.**Singular.**Plural.*

હું થયો હોઈશ I may, &c.	હમે થયા હોઈશ-શું we may, &c.
તું થયો હોશે thou may'st, &c.	તમે થયા હોશો you may, &c.
તે થયો હોશે he may, &c.	તેઓ થયા હોશે they may, &c.

PLUPERFECT.

(Declinable).

*Had been, would, &c. have been.**Singular.**Plural.*

હું થયો હોત I would, &c.	હમે થયા હોત we would, &c.
તું થયો હોત thou would'st, &c.	તમે થયા હોત ye would, &c.
તે થયો હોત he would, &c.	તેઓ થયા હોત they would, &c.

1ST FUTURE. (PRESENT).

(Declinable).

*Be, &c. about to be.**Singular.**Plural.*

હું થવાનો હોઈ I be, &c.	હમે થવાના હોઈએ we be, &c.
તું થવાનો હોએ thou be'est, &c.	તમે થવાના હોએ ye be, &c.
તે થવાનો હોએ he be, &c.	તેઓ થવાના હોએ they be, &c.

2ND FUTURE. (DUBITATIVE).

(Declinable).

*Be, may be, about to be.**Singular**Plural.*

હું થવાનો હોઈશ I may be, &c.	હમે થવાના હોઈશું we may be, &c.
તું થવાનો હોશે thou may'st be, &c.	તમે થવાના હોશો you may be, &c.
તે થવાનો હોશે he may be, &c.	તેઓ થવાના હોશે they may be, &c.

3RD FUTURE. (PAST.)

(Declinable).

*Were, would, &c. be, about to be.**Singular.**Plural.*

હું થવાનો હોત I would be, &c.	હમે થવાના હોત we would be, &c.
તું થવાનો હોત thou would'st be, &c.	તમે થવાના હોત you would be, &c.
તે થવાનો હોત he would be &c.	તેઓ થવાના હોત they would be, &c.

NEGATIVE FORMS OF TENSES.

(Declinable).

Imperative.	તું ન થતો તું થતો ના	}	Be thou not.
Present.	હું થતો નથી		
Imp.	હું થતો નોહોતો		I was not being.
Perfect.	હું થયો નથી		I have not been.
Remote Perf.	હું થમ્મણા નથી		I have not been.
Pluperfect.	હું થયો નોહોતો		I had not been.
Rem. Pluperf.	હું થમ્મણા નોહોતો		I had not been.

The auxiliary forms may be placed before the verb, as હું નોહોતો થયો.

CONJUGATION OF THE TRANSITIVE VERB * લખ WRITE.

Imperative Mood.

લખ (Root of the verb).

PRESENT.

*Singular.**Plural.*

2nd. P. લખ write thou. | લખો write ye.

* For the exact rendering of each tense see Remarks.

FUTURE.

practical ya

2nd. P. લખશે write thou. | લખશે write ye.

Infinitive Mood and Gerunds.

tarya

	m.	f.	n.	
Sing.	લખવો	લી	હું	} to write.
Plur.	લખવા	લી	વાં	

tā vīśvās karō = tvayā vīśvāsas kartavya

Present Gerund.

Past Gerund.

Nom. & Ac. લખું the writing.

Nom & Ac. લખ્યું the having written.

Gen. લખવાનો ની હું of the writing.

Gen. લખ્યાનો ની હું of the having written.

Dat. લખવાને to the writing or (supine) to write (final).

Dat. લખ્યાને to the having written.

Declinable with other prepositions.

PARTICIPLES.

1st. Present.

2nd. Present.

Past.

m. f. n.				m. f. n.				
Sing.	લખતો	લી	હું	} writing લખતાં.	Sing.	લખેલા	લી હું	} written.
Plur.	લખતા	લી	તાં		Plur.	લખેલા	લી લાં	

Compound Past. લખી or લખીને having written.

FUTURE.

	m.	f.	n.	
Sing.	લખવાનો	ની	હું	} about to write.
Plur.	લખવાના	ની	નાં	
Partl. Noun.	લખનાર writer.			v.p. 65

GENERAL FORMS.

(Declinable).

	m.	f.	n.
<i>Sing.</i>	લખનારો	રી	ં
<i>Plur.</i>	લખનારાં	રી	ં

Indicative Mood.

PRESENT TENSE.

m. f. n.

*Write, am writing.**Singular.**Plural.*

હું લખું છું I write, &c.

તું લખે છે thou writest.

તે લખે છે he writes.

હમે લખીએ છીએ we write, &c.

તમે લખો છો you write.

તેઓ લખે છે they write.

IMPERFECT.

(Declinable).

*Was writing, did write.**Singular.**Plural.*

હું લખતો હતો I was writing.

તું લખતો હતો thou wast writing.

તે લખતો હતો he was writing.

હમે લખતા હતા we were writing.

તમે લખતા હતા you were writing.

તેઓ લખતા હતા they were writing.

AORIST.

(Declinable).

*Wrote, have written.**Singular.**Plural.*

મે લખ્યું I wrote.

તે લખ્યું thou wrotest.

તેણે લખ્યું he wrote.

હમે લખ્યું we wrote.

તમે લખ્યું you wrote.

તેઓએ લખ્યું they wrote.

PERFECT.

(Declinable).

*Have written.**Singular.**Plural.*

મેં લખ્યું છે	I have written.	હમે લખ્યું છે	we have written.
તેં લખ્યું છે	thou hast written.	તમે લખ્યું છે	you have written.
તેણે લખ્યું છે	he has written.	તેઓએ લખ્યું છે	they have written.

REMOTE PERFECT.

(Declinable).

*Singular.**Plural.*

મે લખેલું છે	I have written.	હમેલખેલું છે	we have written,
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Conjugated as perfect.

PLUPERFECT.

(Declinable).

*Wrote had written.**Singular.**Plural.*

મે લખ્યું હતું	I had written.	હમે લખ્યું હતું	we had written.
તેં લખ્યું હતું	thou hadst written.	તમે લખ્યું હતું	you had written.
તેણે લખ્યું હતું	he had written.	તેઓએ લખ્યું હતું	they had written.

REMOTE PLUPERFECT.

(Declinable).

*Singular.**Plural.*

મે લખેલું હતું	I had written.	હમે લખેલું હતું	we had written.
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Conjugated as the pluperfect.

1ST FUTURE.

m. f. n.

*Will, shall, write.**Singular.*

હું લખીશ I will write.
 તું લખશે thou wilt write.
 તે લખશે he will write.

Plural.

હમે લખીશું-એ we will write.
 તમે લખશો you will write.
 તેઓ લખશે they will write.

2ND FORM.

(Declinable).

હું લખતો હોઈશ I shall be writing. | હમે લખતા હોઈશું we shall be writing; conjugated as the present contingent.

2ND FUTURE (PRESENT).

(Declinable).

*About to write.**Singular.*

હું લખવાનો છું I am, &c.
 તું લખવાનો છે thou art, &c.
 તે લખવાનો છે he is, &c.

Plural.

હમે લખવાના છું-એ we are, &c.
 તમે લખવાના છો you are, &c.
 તેઓ લખવાના છે they are, &c.

*adjective genitive &c
thou infinitive*

3RD FUTURE (PAST).

(Declinable).

*About to write.**Singular.*

હું લખવાનો હતો I was, &c.
 તું લખવાનો હતો thou wast, &c.
 તે લખવાનો હતો he was, &c.

Plural

હમે લખવાના હતા we were, &c.
 તમે લખવાના હતા you were, &c.
 તેઓ લખવાના હતા they were, &c.

Contingent Mood.

1ST PRESENT.

m. f. n.

*I write, may, can, &c. write.**Singular.**Plural.*

હું લખું I may write.	હમે લખીએ we may write.
તું લખે thou may'st write.	તમે લખો you may write.
તે લખે he may write.	તેઓ લખે they may write.

2ND PRESENT.

(Declinable).

*Be, may, can, &c. be writing.**Singular.**Plural.*

હું લખતો હોઉં I be writing.	હમે લખતા હોઈએ we be writing.
તું લખતો હોએ thou be'est writing.	તમે લખતા હોઓ you be writing.
તે લખતો હોએ he be writing.	તેઓ લખતા હોએ they be writing.

3RD. PRESENT.

(Declinable).

*Be, may be, writing.**Singular.**Plural.*

હું લખતો હોઈશ I may be writing.	હમે લખતા હોઈશ-શું We may be writing.
તું લખતો હોશે thou may'st be writing.	તમે લખતા હોશે you may be writing.
તે લખતો હોશે he may be writing.	તેઓ લખતા હોશે they may be writing.

AORIST.

m. f. n.

Were to, would, &c. write.

Singular.

Plural.

હું લખત I would write.	હમે લખતા we would write.
તું લખત thou would'st write.	તમે લખતા you would write.
તે લખત he would write.	તેઓ લખતા they would write.

2ND. FORM.

(Declinable).

Were, would, &c. be writing.

Singular.

Plural.

હું લખતો હોત I were writing.	હમે લખતા હોત we were writing.
તું લખતો હોત thou wert writing.	તમે લખતા હોત you were writing.
તે લખતો હોત he were writing.	તેઓ લખતા હોત they were writing.

PERFECT.

(Declinable).

Have, may, &c. have written.

Singular.

Plural.

મેં લખ્યું હોય I may have written.	હમે લખ્યું હોય we may have written.
તેં લખ્યું હોય thou may'st have written.	તમે લખ્યું હોય you may have written.
તેણે લખ્યું હોય he may have written.	તેઓએ લખ્યું હોય they may have written.

2ND. FORM.

(Declinable).

*Have, may have, written.**Singular.**Plural.*

મેં લખ્યું હોયે I may have writ- ten.	હમે લખ્યું હોયે we may have written.
તેં લખ્યું હોયે thou may'st have written.	તમે લખ્યું હોયે you may have written.
તેણે લખ્યું હોયે he may have written.	તેઓએ લખ્યું હોયે they may have written.

PLUPERFECT.

(Declinable).

*Had, would, &c. have written.**Singular.**Plural.*

મેં લખ્યું હોત I would have writ- ten, &c.	હમે લખ્યું હોત we would have written, &c.
તેં લખ્યું હોત thou would'st have written, &c.	તમે લખ્યું હોત you would have written, &c.
તેણે લખ્યું હોત he would have writ- ten, &c.	તેઓએ લખ્યું હોત they would have written.

1ST. FUTURE PRESENT.

(Declinable).

*Be, may, &c. be about to write.**Singular.**Plural.*

હું લખવાનો હોજ I may be about to write.	હમે લખવાના હોઈએ we may be about to write.
તું લખવાનો હોએ thou may'st be about to write.	તમે લખવાના હોએ you may be about to write.
તે લખવાનો હોએ he may be about to write.	તેઓ લખવાના હોએ they may be about to write.

2ND. FUTURE (DUBITATIVE).

*Be, may be, about to write.**Singular.**Plural.*

હું લખવાનો હોઈશ I may be about to write.	હમે લખવાના હોઈશું we may be about to write.
તું લખવાનો હોઈશ thou may'st be about to write.	તમે લખવાના હોઈશો you may be about to write.
તે લખવાનો હોઈશ he may be a- bout to write.	તેઓ લખવાના હોઈશે they may be about to write.

3RD. FUTURE (PAST).

*Were, would, &c. be about to write.**Singular.**Plural.*

હું લખવાનો હોત I were about to write.	હમે લખવાના હોત we were a- bout to write.
તું લખવાનો હોત thou wert about to write.	તમે લખવાના હોત you were a- bout to write.
તે લખવાનો હોત he were about to write.	તેઓ લખવાના હોત they were a- bout to write.

Add to the above the two Remote Perfects and Pluperfects, corresponding to the Indicative.

Negative forms of Tenses.

Present.	હું લખતો નથી	I do not write.
Imperfect.	હું લખતો નોહોતો	I did not write, was not writing.
Perfect.	મે લખ્યું નથી	I have not written.
Rem. Perfect.	મે લખેલું નથી	I have not written.
Pluperfect.	મે લખ્યું નોહોતું	I had not written.
Rem. Pluperf.	મે લખેલું નોહોતું	I had not written.

It has been seen that Intransitive and Transitive Verbs differ in the fact of the former having a real nominative case in all its aorist tenses, and of the latter having a virtual nominative in the ablative case. The intransitive verb થું has been already conjugated. The student may at once see from the following paradigm the circumstances of difference. Let it be remembered that the tenses having a nominative, are susceptible of change for gender and number as an adjective, e. g. બોલ્યોમ. બોલીં. બોલ્યું.

Aorist.	હું બોલ્યો	I spoke.
Perfect.	હું બોલ્યો છું	I have spoken.
Rem. Perfect.	હું બોલેલા છું	I have spoken.
Pluperfect.	હું બોલ્યો હતો	I had spoken.
Rem. Pluperf.	હું બોલેલા હતો	I had spoken.
Con. 1. Present.	હું બોલ્યો હોજી	I may, &c. have spoken.
„ 2. Present.	હું બોલ્યો હોઈશ	I may have spoken.
Pluperfect.	હું બોલ્યો હોત	I would, &c. have spoken.

Add the Remote Perfects and the Remote Pluperfects હું બોલેલા હોજી. હું બોલેલા હોઈશ. હું બોલેલા હોત.

The following paradigm contains several useful Intransitives.

જમવું and ભાગવું are also Transitives.

સુવું	sleep. <i>jav</i>	જીવવું	live. <i>jiv</i>
રમવું	play. <i>ram</i>	મરવું	die. <i>mar</i>
જમવું	eat.	હસવું	laugh. <i>has</i>
બેસવું	sit. <i>bhasi</i>	જવું	go.
ચાલવું	walk. <i>cal</i>	રહેવું	remain. <i>rah</i>

દોડવું	run.	ચુકવું	mistake.
જાગવું	awake. <i>jāge</i>	ઊઠવું	arise. <i>ut-thā</i>
ભણવું	study.	ઊગવું	grow.
સીખવું	learn. <i>sikh</i>	પામવું	receive.
બોલવું	speak. <i>bol</i>	શકવું	be able. <i>shak</i>
લાવવું	bring. <i>lah</i>	ભુલવું	forget.
ભાગવું	break. <i>bhang</i>	વીશરવું	forget. <i>vi-shar</i>
		મલવું	visit.

The following verbs are Irregular in the formation of the Aorist.

Khāvū eat *khādho* (khadita)
upajāvū produce *upano* (utpadya-)
nīpajāvū *nīpano* (nīpanna)
nīro *nīro* (nīro)
nīro *nīro* (nīro)

જવું go. *gā*
 લેવું take. *labh*
 દેખવું see. *dik*
 કરવું do. *kar*
 મરવું die. *mar*
 બેસવું sit. *bēsu* *vis* *enter*
 ટકવું *ṭak*
 સુવું sleep. *trap*
 દેવું give. *dā*

નાહાશવું escape. *nahāsh* *ahar*
pothocavū arrive

From which are formed the Past Participle, e. g. ગયો, લીધો.

ગયો (*gā*) *gata*

લીધું *labha*

દીધું *dāta*

કીધું also કર્યું. *kita*

મુખ્યો ,, મર્યો. *marita* . pr. *maro*

બેઠો. *bēṭha* *peṭha* *pravṛta*
bhīṭha *bhīṭha* (prār. *bhīṭha*)

સુતો *supṭa*

દીધું.

નાહાશો. *nahāsha* *prahāsha*

pothocavū

pothocavū

1. Verbs whose final letter of a monosyllabic root is ય, change the ય into ઊ in the formation of the second person plural of the Imperative; e. g. જો see, ધો wash, make જુઓ and ધુઓ; દોહો milk, duh also frequently makes its second person દુહો. રહે remain, forms its second person રોહો.

NOTE. The verbs placed in the neuter gender are Transitive, and those placed in the masculine are Intransitive.

2. Monosyllabic roots, having a final અ, drop it in the formation of some few tenses; e. g. જા takes the infinitive form જવું, યા, થવું, &c.

Impersonal Defective Verb conjugated with the pronoun in the dative or ablative case, and declined to agree in gender or number with the object.

Singular.		Plural.	
મને or માહારે	જોઈયેછે.	હમને or હમારે	જોઈયેછે.
	or		or
તને or તાહારે	જોઈયેચ.	તમને or તમારે	જોઈયેચ.
	or		or
તેને or તેણે	જોઈયે	તેઓને or તેઓએ	જોઈયે.

It is needed by me, us, & c.
It is incumbent on me, us, & c.
It is necessary to me, us, & c.

મને or માહારે, &c.

Indic.	Imperf.	જોઈતું હતું.
„	Future.	જોઈશે.
Contin.	Present.	જોઈયે.
„	2nd. Present.	જોઈતું હોયે.
„	3rd. Present.	જોઈતું હોયે.
„	Aorist.	જોઈયેત.
„	2nd. Form.	જોઈતું હોત.

See the Remarks on the pronouns ; it will thence be observed that જોઈયે when signifying *ought*, must take the ablative, and when signifying *need*, must take the dative.

Ex. Dat. મને પાંચ રૂપીઆ જોઈયે I want five rupees, (are wanting to me).

2. માહારે શંભાલવું જોઈયે I must, or ought to, take care, (by me it is need-ful, or on me incumbent).

Passive Verbs.

The mode of forming the Passive Verb is explained in the second part of Etymology.

The conjugation is the same as that of the active verb.

Imperf. Present.	લખા	be thou written.
„ Future.	લખાવે	be thou written.
Infinit. & Gerund.	લખાવું	to be written, the being written.
Past Gerund	લખાવું	the having been written.
Present Participle.	લખાતો	written.
Past Participle.	લખાયેલો	written.
Comp. Part.	લખાઈને	having been written.
Indic. Present.	હું લખાઈ છું	I am written.
Imperf.	હું લખાતો હતો	I was being written.
Aorist.	હું લખાયો	I was, have been, written.
Perfect.	હું લખાયો છું	I have been written.
Rem. Perfect.	હું લખાયેલો છું	I have been written.
Pluperf.	હું લખાયો હતો	I was, had been, written.
Rem. Pluperf.	હું લખાયેલો હતો	I had been written.
1. Future.	હું લખાઈશ	I shall be written.
2. Future.	હું લખાતો હોઈશ	I shall be being written.
Contin. 1. Present.	હું લખાઈ	I be, may, &c. be written.
2. Prest.	હું લખાતો હોઈ	I may, &c. be being written.
3. Prest.	હું લખાતો હોઈશ	I may be being written.
Aorist.	હું લખાત	I would, &c. be written.
2. Form.	હું લખાતો હોત	I would be being written.
Perfect.	હું લખાયો હોઈ	I may have been written.

2. Perfect. હું લખાયો હોઈશ I may have been written.

3. Perfect. હું લખાયો હોત I would have been written.

The futures, second and third if required, would be compounded of જ્યું to go; e. g. લખાઈ જવાનો about to be written.

A few observations on the use of the Passive are here required. The genius of this language is not favourable to its frequent use. Custom has rendered familiar a few verbs in the Passive form in a few tenses. Such verbs are chiefly those which have neuter signification, and do not refer to extrinsic agents. The passiveness of the English verb is, as a general principle, distinct from that of the Gujaráti, which denotes intrinsic condition rather than a condition produced by an extrinsic agent. Hence neuter verbs are converted into Passives rather than active verbs. The following verbs illustrate this remark : પીડા be pained, ઘુસા be dried, કહેવા be called. So foreign is the strictly passive verb to the Gujaráti mode of thought, that periphrases, or expressions which to the English seem uncouth, are adopted to avoid its use; e. g. I am beat, is rendered in Gujaráti by હું માર આજી છૂજ I eat (receive) blows. The student will deduce from these remarks the necessity of caution in the use of the passive, and the desirableness of studying the native thought. The passive may generally be superseded by the active verb without an agent expressed. This principle is especially observed with reference to the past participle of verbs active and neuter. See Remarks.

It may here be observed that a substitute occasionally used for the passive is the past Gerund of the active verb, and the verb જ્યું following it.

Ex. તે માર્યો ગયો He was killed.

This mode is very unfrequently used, and does not seem congenial to the language.

It now remains to present to the student the passive verb in its more important use, viz. as a Potential Mood, signifying capability of action. When thus employed, the agent is expressed by the pronoun, &c. in the ablative formed by the preposition થી, and the verb is used either impersonally in the neuter gender, or is made to agree with the object in the nominative.

PASSIVE VERB WITH POTENTIAL SIGNIFICATION.

PRESENT.

I am able to write or by me it is writable.

Singular.

માહારાથી }
તાહારાથી } લખાયેછે.
તેનાથી }

Plural.

હમારાથી }
તમારાથી } લખાયેછે.
તેઓનાથી }

માહારાથી &c. *By me, thee, &c.*

Imperf.	લખાતું હતું	it was writable.
Aoirst.	લખાજી	it was, has been, writable.
Future.	લખાશે	it will be writable.
Con. Presnt.	લખાયે	it may, &c. be writable.
Aorist.	લખાત	it would, &c. be writable.

Add the Compound Tenses.

Illustrations, rendered in idiomatic English.

Ex. 1. જો માહારાથી અવાશે તો હું આવીશ If I *can* come, I will come (if by me it is comeable).

2. તે લંગડો હતો માટે તેનાથી ચલાતું નોહોતું He was lame and therefore could not walk, (by him it was not walkable).

3. હું યો કામ તમારાથી કરાશે ? Will you be able to do this work ? (by you this work be do-able).

Combination of Verbs.

It remains to point out certain modifications of time and action, relatively to the verb which are expressed in this language by the introduction of other verbs. These are as follows :

1. By subjoining the verb જવું with the present participle of the verb, a continuedness of action is expressed.*

Ex. 1. હું લખતો જઈ છું I go on writing.

2. તમે બહુતા જાઓ Go on studying.

2. By subjoining જવું with the past gerund of the verb, remittent action, or continuation of suspended action, such as is expressed in English by “go on with.”

Ex. 1. તમે લખ્યા જાઓ Go on with your writing.

2. તે બોલ્યો જાય છે He goes on talking.

3. By subjoining આવવું to come, with the infinitive of another verb, the proximity or the about to be, of the action of that verb is expressed.

Ex. ૨૭ થવા આવી The season is approaching, (has come to be).

* The above use of જવું may be considered as metaphoric. Its literal sense is frequent as well as that of આવવું.

હું કહેતો ગયો I went saying, (as I went, I said).

હું કહેતો આવ્યો I came saying, (as I came, I said).

4. By subjoining the same verb to the present participle of another, the continuation of the action of that verb from an indefinite time is expressed.

Ex. હું ભુંડું કરતો આવ્યો I have done evil up to the present (I have come doing evil).

5. By subjoining the verb કરવું to do to the plural neuter of the past Gerund of the verb, frequent action (intermittent) is expressed.

Ex. 1. લખ્યાં કરે છું I write frequently. }
2. રમ્યાં કરે છું I play frequently. } not remittently.

6. By adding રહેવું to remain, to the present participle, continuous remittent action is expressed.

Ex. 1. તમે બહુતા રોહો Be always studying.

2. તમે મારહારી પાસે આવતા રોહો Be always coming to me.

7. By using the verb કરવું an attempt at, or commencement of, action is expressed.

Ex. તેણે મારવાનું કરે પણ મારે નહીં He tried to beat, but he did not beat.

8. For other modifications produced by compounding the past participle, see Etymology 2nd Part. Some of these have been in previous grammars introduced into the regular verb, for the formation of tenses, as લખી રહ્યું for I shall have written. This is erroneous. The above has no more right to be considered a tense of લખ, than I shall finish writing, has to be considered a tense of write. The same remark is applicable to the use of શકવું to express the potential.

Ex. હું ખાઈ શકું છું I can eat.

This is a compound verb, and on no principle a tense of the verb બોલવું.

PREPOSITION.*

Some Prepositions follow the substantive or substantival part of speech in its original or oblique form. Some follow it only when in the genitive case (oblique or in the feminine gender) viz. **ની** and **ની**; others again follow it when placed in the dative **ને**. The preposition **ને** of, is declined as follows:

<i>Singular.</i>			<i>Plural.</i>		
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i> ને	ની	નું	<i>Nom.</i> ના	ની	નાં
<i>Ob.</i> ના	ની	ના.	<i>Ob.</i> ના	ની	નાં

NOTE. This preposition, like the adjective, makes its ablative in **એ**, instead of **આ**, when preceding a substantive in the ablative whose ultimate is a consonant with **انصاف**.

E. G. **ઇનસાફને દિહાડે** on the day of judgment. †

The following Prepositions generally follow the substantive alone i. e. without its being placed in the genitive. ‡

એ by, in, with.	સીવાએ besides, except.
થી } from, by, with.	ઉપરના besides (over and above).
થકી }	
માં in.	વગર } without, besides, except.
માંહે within.	વીના }

* Many elucidations of the theories of Horne Tooke are to be found in the Gujaráti Preposition and Adverb.

† The **ને** here is not the dative but merely takes the **એ** in order to symphonize with the **દિહાડે**.

‡ The following Classification will be found conformable to general but not to universal, use, which is not uniform.

કરતાં than.	સમંધે } about, respecting.
લગી	વીસે }
લગણુ } up to, as far as.	વડે by, with.
મુધી }	

The following Prepositions are post-fixed to the substantive in the genitive feminine ની, as છોકરાંની સાથે with the children.

સાથે } with, together.	પાસે } to near. <i>pāsa</i> (દી)
નોડે }	કણે }
પછીવાડે } after, behind, backward.	ગમ } towards, to. <i>طرف</i>
પાછલ	તરફ }
પુઠી	નીચે <i>nīca</i>
પ્રહલ	હેઠાં <i>adhaṅka</i> (પ્ર. હેઠળ)
આશપાશ around.	હેઠલ } below, under, underneath.
આરપાર across.	તલે }
બાહાર out, outside.	પડે like to.
અગાઉ } before, in front of.	માફક similar to.
આગલ	હસ્તક by the hand of.
અગાડી }	મારફત through, by medium of.
સામું } in front of, opposite,	બણી. to, towards.
સામીં }	
સામણે } facing.	

The following are post-fixed to the substantive in the genitive (oblique) ના e. g. છોકરાંના મુઠાં with the children.

મુઠાં } in conjunction with.	પર on. (પર: ghar-van upari)
સમેત }	પહેલાં before (time). <i>prathamam</i>
ઉપર above, on.	પ્રમાણે like to. <i>pramāṇam</i>

The following are post-fixed to the substantive in the dative case ને; e. g. છોકરાને લીધે on account of the boy.

	લીધે for, on account of.	વતે	} instead of.		
باسم,	વાથતે for, for the sake of.	અદલે		بدل	
	સારે	} for, by cause of, for, in order to.	} for the sake of.		
Kariya :	કારણે			દેશતે	دست
	માટે			દેશતી	

Add to the above કરીને which is the past participle of કર, but frequently follows the ablative in એ and signifies with, by means of, as હતીઆરે કરીને with an instrument.

ADVERBS.

The number of Adverbs, as a distinct part of speech, is very limited.* Such as there are, are not characterized by any peculiar form. To supply the place of adverbs, other parts of speech are used to an indefinite extent in an adverbial sense.

1. The adjective. 2. The preposition simple and compounded. 3. The past participle of the verb. 4. The substantive with a preposition. This latter part of speech in its ablative form, forms by far the greater part of adverbs. The following illustrations are given of the above principles :

* It is evident that the adverbs expressive of mode, may in any language be resolved into a noun and preposition. As, for laboriously, read *with labour*; for emphatically, read *with emphasis*. These two elements may be employed ad libitum in Gujarāti. Hence as many adverbs may be created as there are abstract nouns.

1 Adverbs, whose use is entirely appropriate and which cannot be resolved into other parts of speech.* They are chiefly such as relate to place and time.

હીઆં } here.

તહીં } there.

જાહીં } where.

પહોં } there, yonder.

કેમ why?

કોહીં where?

કાંજે } because.

કેમકે } *hindi Kyuki*

હોણ the current year.

હવે now. (*હવે-વર્તમાન* or *અત્યંત*)

હવડાં } now (time).

હમણાં } *hamanāhi* *hamanāhi*

આજ to day

ફરી } again, anew.

પોહોર last year.

જલ્દી } quickly.

ઝાલપાથલ } topsy turvy.

કદી ever.

તરત soon.

કદાપી } by any means.

કદાચ }

હજી as yet. = *અત્યંત*

તો yes, surely (also a reflective particle).

જા intensive particle.

છેલ્લાં lastly.

પહેલાં first.

છેક utterly.

વાઈ well.

અંકાંત secretly.

લગભગ closely.

અંકાંકાં } suddenly.

* Many of the subjoined list if carefully analysed, may be resolved into other parts of speech. It is here meant that they are not used but as adverbs.

સીધ } where, why.
સીત }

હા } yes.
હા }

હવે of course.

ના }
ના* }
નહી } no, not.
નથી }
ના }

જેમ as.

તેમ so.

એમ thus.

એમનું એમ } in the same way.
તેમનું તેમ }

એકમેક all one.

બેલશેલ promiscuously.

2 Adverbs consisting of adjectives either in the nominative or ablative cases :

સાફ plainly.

પ્રગટ }
ઊધાડું } openly.

પ્રથમ first.

اصل असल originally.

માહોડું late.

અચાનીતું unexpectedly.

છાનુંમાંનું secretly.

વીશેષ especially.

જરા }
જરાક } a little, somewhat.

ઊતાવલે }
જલદી } quickly.

ધીરે }
ધીમે } slowly.

સાચે } truly. satya
અરે }

નીધાને At the lowest.

વેગલે at a distance.

એટલે at that time.

નીશ્ચે } certainly.
અચીત }

પૂરું entirely.

બહુ very.

ધણું much.

થોડું little.

અતી }
અતીશે } very much.

ઠીક correctly.

ઠીકઠીક in right order.

બસ enough. بس

* This negative, curious to say, is of feminine gender.

3. See illustrations of participles answering the use of adverbs. Add here ધણું કરીને chiefly, generally.
4. See prepositions, some of which are used adverbially.
5. Substantives duplicated or in ablative case, as follows:

આશરે	}	about, by guess.	મોહોડે	}	in front of.
શુમારે			શાંમણે		
અટકણે			અનુકરણે in order.		
ગણતીએ	}	in total amount.	વીગતે	}	seriatim.
જુમલે			વીગતવારે		
સરવાણે			વીસતારે at length.		
દિશે	}	by day.	રાતોવાઈ in the night.		
દાહોડે			રાતની રાત in a night.		
મહીને		by the month.	વરશો વરસ yearly.		
અઠવાડીએ		by the week.	દાહોડે દાહોડે every day.		
કણે		to morrow, yesterday.	મહીને મહીને every month.		
રાતે	}	at night.	અઠવાડીએ અઠવાડીએ every week.		
રાતરે			રોજ રોજ daily.		
રાતેને રાતે		at very night.	વારે વારે frequently.		
શાંન	}	on the evening.	ધડી ધડી hourly.		
શાંનરે			દમ દમ		
કાંડે	}	by the shore of.	પલ પલ		
કાનારે			શરા શરી on an average.		
			હારકતાર in rows.		

6. In addition to the above may be given an indefinite number of Abstract Nouns with the prepositions એ or થી.

The following are specimens :

મરીઆદથી respectfully.	મતુરાઈથી skilfully.
જુધીથી wisely.	જુગતીથી cleverly.
મુરખાઈથી foolishly.	ઉદ્યોગથી industriously.

7. Adjectives duplicated, used as adverbs.

ઑાધામાં ઑાધું } at the least.
 ઑાડામાં ઑાડુ

ધણામાં ધણું at the most.

શશતામાં શશતું at the cheapest.

&c. &c. &c.

8. Add to the above a few words really a distinct part of speech but clipped so as to appear an adverb, as for જે વારે at which time, ત્યારે when, તે વારે at that time, ત્યારે then. Also adverbs formed by prepositions.

Relatives.

ત્યાંહાંસુદી as long as.

ત્યાંહાંથી whence.

ત્યારથી from which time.

Correlates.

ત્યાંહાં સુદી so long as.

ત્યાંહાંથી thence.

ત્યારથી from that time.

And so on by the suffix of other prepositions.

CONJUNCTION.

જે (any) ને } and કે } (૧ Kimr) or, whether. ઑ } also, but. ઑના (hindi āna) પુના

કે } that (a connecting particle).
 ને

ઑર, that is, viz.

Relative.

જે if (hypothetically).

Correlate.

તે then.

પણ if, by assumption. }
 જો (hindi jō jō) { કદાપી } if, contingently. } તોપણ } yet, nevertheless.
 { કદાચ }
 { કદાચીત }

ને and તથા are respectively chosen as may be more conducive to euphony and precision. As ને is the sign of the dative in circumstances where it would confound the meaning, તથા possesses more dignity and is less used in conversation.

કે is often used as a particle to connect a clause expressing the subject, matter of speech, &c. with the preceding sentence.

Ex. તેણે કહું કે હા He said yes.

તોપણ is sometimes the correlate of જે the ૫થ of the relative being omitted when the English rendering is *though* and the correlate *yet*.

Ex. જે તે મને કહે તોપણ હું કરું નહીં Though he tell me, yet will I not do it.

કદાચ, &c. are used either with or without જે These are also adverbs.

તે cannot always be rendered by then.

Observe. છતાં is often used for તોપણ signifying notwithstanding.

INTERJECTION.

ઐ	}	oh! oh!	હાહા	}	ah! ah!
આ			આહાહા		
ઐ			હોહો	oh! oh!	
અરે			હાયહાય	alas! woe to.	
રે			છે	a fig for!	
રેરે	}	very good; excellent!	હૈ		mind!
વાહ					
વાહ વાહ					

NUMERALS.

1	૧ એક	one	27	૨૭ શતાવીશ	twenty seven	<i>suplar.</i>
2	૨ બે	two	28	૨૮ અઠાવીશ	twenty eight	<i>asfar.</i>
3	૩ ત્રણ	three	29	૨૯ એગણત્રીશ	twenty nine	<i>(ek) imatrinat</i>
4	૪ ચાર	four	30	૩૦ ત્રીશ	thirty	<i>trināt</i>
5	૫ પાંચ	five	31	૩૧ એકત્રીશ	thirty one	<i>ekatrināt</i>
6	૬ છ	six	32	૩૨ બત્રીશ	thirty two	<i>batrināt</i>
7	૭ સાત	seven	33	૩૩ તેત્રીશ	thirty three	<i>trayast.</i>
8	૮ આઠ	eight	34	૩૪ ચોત્રીશ	thirty four	<i>catust.</i>
9	૯ નવ	nine	35	૩૫ પાંત્રીશ	thirty five	<i>pancat.</i>
10	૧૦ દશ	ten	36	૩૬ છત્રીશ	thirty six	<i>ṣaṭt.</i>
11	૧૧ અગીઆર	eleven	37	૩૭ શાડત્રીશ	thirty seven	<i>saptat.</i>
12	૧૨ બાર	twelve	38	૩૮ આડત્રીશ	thirty eight	<i>asṭat.</i>
13	૧૩ તેર	thirteen	39	૩૯ એગણચાલીશ	thirty nine	<i>(ek) imacatrinat</i>
14	૧૪ ચૌદ	fourteen	40	૪૦ ચાલીશ	forty	<i>catvāṣṭat</i>
15	૧૫ પંદર	fifteen	41	૪૧ એકતાલીશ	forty one	
16	૧૬ શેલ	sixteen	42	૪૨ બેહેતાલીશ	forty two	
17	૧૭ સતર	seventeen	43	૪૩ તેહેતાલીશ	forty three	
18	૧૮ હરાડ	eighteen	44	૪૪ ચુંમાલીશ	forty four	
19	૧૯ એગણીશ	nineteen	45	૪૫ બીશતાલીશ	forty five	
20	૨૦ વીશ	twenty	46	૪૬ છેતાલીશ	forty six	
21	૨૧ એકવીશ	twenty one	47	૪૭ શુડતાલીશ	forty seven	
22	૨૨ બાવીશ	twenty two	48	૪૮ ઊડતાલીશ	forty eight	
23	૨૩ ત્રેવીશ	twenty three	49	૪૯ એગણપચાશ	forty nine	
24	૨૪ ચોવીશ	twenty four	50	૫૦ પચાશ	fifty	
25	૨૫ પચીશ	twenty five	51	૫૧ એકાવન	fifty one	
26	૨૬ છવીશ	twenty six	52	૫૨ બાવન	fifty two	

53 ૫૩ ત્રેપન	fifty three	77 ૭૭ સીતોતેર	seventy seven
54 ૫૪ ચોપન	fifty four	78 ૭૮ ઇગેતેર	seventy eight
55 ૫૫ પંચાવન	fifty five	79 ૭૯ અગણ્યાશી	seventy nine
56 ૫૬ છપન	fifty six	80 ૮૦ હેશી	eighty
57 ૫૭ સત્તાવન	fifty seven	81 ૮૧ અઠ્યાશી	eighty one
58 ૫૮ અઠાવન	fifty eight	82 ૮૨ બાશી	eighty two
59 ૫૯ અગણ્યાશી	fifty nine	83 ૮૩ ત્રાશી	eighty three
60 ૬૦ શાઠ	sixty	84 ૮૪ ચોર્યાશી	eighty four
61 ૬૧ અઠ્યાશી	sixty one	85 ૮૫ પંચાશી	eighty five
62 ૬૨ બાશી	sixty two	86 ૮૬ છાશી	eighty six
63 ૬૩ ત્રેશી	sixty three	87 ૮૭ સત્તાશી	eighty seven
64 ૬૪ ચેશી	sixty four	88 ૮૮ અઠ્યાશી	eighty eight
65 ૬૫ પાંચી	sixty five	89 ૮૯ નેવાશી	eighty nine
66 ૬૬ છાશી	sixty six	90 ૯૦ નેવું	ninety
67 ૬૭ સડશી	sixty seven	91 ૯૧ અઠ્યાશી	ninety one
68 ૬૮ અડશી	sixty eight	92 ૯૨ બાંચું	ninety two
69 ૬૯ અગણ્યોતેર	sixty nine	93 ૯૩ ત્રાંચું	ninety three
70 ૭૦ સીતેર	seventy	94 ૯૪ ચોર્યાંચું	ninety four
71 ૭૧ અઠ્યાતેર	seventy one	95 ૯૫ પંચ્યાંચું	ninety five
72 ૭૨ બોહોતેર	seventy two	96 ૯૬ છાંચું	ninety six
73 ૭૩ તોહોતેર	seventy three	97 ૯૭ સત્યાંચું	ninety seven
74 ૭૪ ચુંભોતેર	seventy four	98 ૯૮ અઠ્યાંચું	ninety eight
75 ૭૫ પંચોતેર	seventy five	99 ૯૯ નવાંચું	ninety nine
76 ૭૬ છોતેર	seventy six	100 ૧૦૦ શી	one hundred

200	૨૦૦	બેશી	two hundred
300	૩૦૦	ત્રણશી	three hundred
400	૪૦૦	ચારશી	four hundred
500	૫૦૦	પાંચશી	five hundred

600	૬૦૦	છુથે	six hundred
700	૭૦૦	સાતથે	seven hundred
800	૮૦૦	આઠથે	eight hundred
900	૯૦૦	નવથે	nine hundred
1000	૧૦૦૦	હજાર	one thousand
100,000	૧૦૦૦૦૦	લાખ	one hundred thousand
10,000,000	૧૦૦૦૦૦૦૦	કરોડ	ten millions

The ordinals are formed from the above by suffixing એ. The following are exceptions :

પહેલો	first	<i>prathama, pr. padhama (દ્વિ: ૧-૧)</i>
બીજો	second	
ત્રીજો	third	
ચોથો	fourth	
છોથો	sixth	

Fractions and Coins.

૧	પઈ	one pie ($\frac{1}{12}$ anna)
૧	પૈસા	one pice (3 pie, or $\frac{1}{4}$ anna)
-	આંનો	one anna ($\frac{1}{16}$ rupee)
=	બે આંના	two annas
=	ત્રણ આંના	three annas
૦૧	પાવલું એટલે ચાર આંના	quarter of rupee $\frac{1}{4}$ (4 annas)
૦૧૧	અડધા એટલે બે પાવલાં	half of rupee $\frac{1}{2}$
૦૧૧૧	પોણા એટલે ત્રણ પાવલાં	three quarters of rupee $\frac{3}{4}$
૧	એક રૂપૈયા	one rupee
૧૧	ચાવા રૂપૈયા	one rupee and a quarter $1\frac{1}{4}$
૧૧૧	ડાહોડ રૂપૈયા	one rupee and a half $1\frac{1}{2}$
૧૧૧૧	પોણાબે રૂપૈયા	one rupee and three quarters $1\frac{3}{4}$

Natives of India generally divide things into sixteenths, & call them annas. They write $45\frac{15}{16}$ thus ૪૫ ૧૫/૧૬

Days of the Week.

રવીવાર આદિતવાર	Sunday
શામવાર	Monday
મંગલવાર	Tuesday
બુધવાર	Wednesday
બેશપતવાર ગુરવાર	Thursday
મુકરવાર	Friday
શનીવાર	Saturday

Lunar Months.

ચૈત્ર	April
વૈશાખ	May
જ્યેષ્ઠ	June
આશાઢ	July
શ્રાવણ	August
બાદરવો	September
અસ્વર	October
કારતક	November
માગશર	December
પોશ	January
માઘ	February
ફાગણ	March

Observe. The months do not correspond strictly to the English months. Dates do not therefore tally with one another. Each lunar month consists of thirty days. These are divided into portions—according to the waning and waxing of the moon. The former part is called શુદ્ધ and the latter વદ. Hence did the dates

exactly correspond, which they do not, the 16th day of our month would be વડવે વદ. The following are the names of the lunar days; which are fifteen. Read after each શુક્ર or વદ according to the portion of the month.

1st inst.	વડવે	9th inst.	નોમ
2nd „	ખીજ	10th „	દશેમ
3rd „	ત્રીજ	11th „	અગીઆરશ
4th „	ચોથ	12th „	બારશ
5th „	પાંચેમ	13th „	તેરશ
6th „	છઠ	14th „	ચૌદશ
7th „	સાતેમ	15th „	પુનેમ
8th „	આઠેમ	પુનેમ of વદ is called અમાશ.	

ETYMOLOGY.

2ND. PART.

Analysis of Words.

Gujarati words are susceptible of analysis to a great extent, and when resolved into their constituents will in most cases be found to consist of only two consonants, sometimes of one. Compound nouns may be classified as follows :

1. Symbols of distinct individual objects are combined, e. g.

મા mother	} Combined with.	પાપ father	} Make the compound.	માપાપ parents.
દુધ milk		ભાત rice		દુધભાત milk and rice, (culinary).
પાન leaf		સોપારી betal nut		પાનસોપારી pānsopārī.
બાઈ brother		બહેન sister		બાઈબહેન brother and sister.
હડા purging		ઝાક sickness		હડાઝાક cholera.

2. Objects bearing to each other the relation expressed by the genitive or ablative cases, are represented by one compound word : e. g. ઘર house ધરણી master, make the compound ધરધરણી master of the house.

3. Words significative of place are suffixed so as to form a compound word : e. g. રાજ kingdom સ્થાન place, make રાજસ્થાન capital of the kingdom.

4. Words of nearly identical signification are conjoined to increase comprehensiveness of meaning : e. g. લાગ what belongs and ભાગ share, make લાગભાગ part or lot. માલ good (household) મીલકત property (stable) make માલમીલકત property of all kinds.

5. Roots are reiterated to express greater precision or intensity : e. g. કલકલ noise of boiling, બડબડ mutter.

6. Words have suffixes nearly similar to themselves of no sig-

nification, but used merely in order to produce a chiming sound:
e. g. પાણી માણી water શાંમન બાંમન furniture.

7. Adjectives are prefixed to substantives, so as to form a compound word: e. g. ૫૨મ first, and ૬શ્વર God, make ૫૨મેશ્વર Supreme God.

8. Two distinct verbal roots are conjoined: e. g. આવ come, and જ go, make આવજ coming and going, which is used as a substantive.

9. Words of the same signification are conjoined by the use of ના or ને, and express intensity: e. g. એકનો એક one only, ૫૫નાં ૫૫ very sin.

The following Table illustrates derivation for Gender.

Mas.	Fem.	Neut.	Examples.	
અમા	હ	જા	કુતરો રી રૂં	dog.
final. cons. {			આમણુ આમણી	bráman.
			મુશલમાન મુશલમાની	músalmán.
હ	અમેણુ		કુણુબી કુણુબેણુ	kúnbí
final. cons. {			લવાણુ લવાણેણુ	laváño (caste).
અમા			વાધ વાધેણુ	tiger.
હઅમા			કાછીઅમા કાછીઅમેણુ	káchío (caste).
final. cons. {	ણી		ઊટ ઊટણી	camel.
			ભુંડ ભુંડણી	pig.
હ	આણી		ધણી ધણીઆણી	master.
final. cons. {			ઠાકોર ઠાકરાણી	a chief.
			પટેલ પટેલાણી	patél.
			રજપુત રજપુતાણી	rajpút (caste.)

It will be observed that the *specific* formations are made according to euphony; also that in forming the feminine, the long vowel is adopted.

Substantives derived from Substantives and Verbs by Suffixes.

1. OBJECTS.

(Comprehending occupation, office, circumstance, place, &c.)

patel low in chief
(Dosthoy Fungu th. 18110.)

ana
vata

ખા

kāca

an

pān

amara

(patel low)

Suffix.	Origin.	Signif.	Comp.	Signification.
27) પટેલ	patél.	પટેલી	patélship.	
ક	ગુલામ	slave.	ગુલામી	slavery.
દશ્તુર	custom.	દશ્તુરી	customary fee.	غلل
ભુ	જમ	eat.	જમભુ	meal, feast.
વટ	ભોગ	enjoy.	ભોગવટ	right of enjoyment.
આણુ	ઊધર	collect.	ઊધરાણુ	collection.
આલ	ધડી	ghāḍī.	ધડીઆલ	instrument for computing the ghāḍī (watch).
વા	છોડ	shrub.	છોડવા	small shrub.
ક	બેઠ	sit.	બેઠક	seat.
આ	રોપ	plant.	રોપો	a plant.
ડો	ગામજૂમ	village.	ગામડો	hamlet.
કાર	આવ	come.	આવકાર	kind reception.
આ	ફેર	turn.	ફેરો	turning.
હું	ધાવહું	suck.	ધાવહું	suckling.
ધાટ	માલે	Málé.	માલેધાટ	Máléghát.
સ્થાન	રાજ	kingdom.	રાજસ્થાન	capital.
ધડ	પાવો	Pávo.	પાવોધડ	Pavoghát.
પુર	શોલા	Solá.	શોલાપુર	Solápúr.
આણું	કેદ	confine.	કેદઆણું	prison.
આંત	વરશ	year.	વરશાંત	yearly stipend.

2. SUBJECTS.

(Comprehending all that sustain office, trade, occupations, &c.)

<i>Suffix.</i>	<i>Origin.</i>	<i>Signif.</i>	<i>Comp.</i>	<i>Signification.</i>
ઈ	કારભાર	office.	કારભારી	officer.
	સુરત	Surat.	સુરતી	Surat man.
	ધડીઆલ	watch.	ધડીઆલી	watch maker.
વાણી	દુધ	milk.	દુધવાણી	milk man.
	ઢેળી	cap, &c.	ઢેળીવાણી	wearer of a cap.
વાન	ગાડી	gādi.	ગાડીવાન	driver of a gādi.
પો	રથોઈ	cooked food.	રથોઈપો	cook.
કર	વણ	weave.	વણકર	weaver.
નાર	લખ	write.	લખનાર	writer.
ખમ્મી	ખડખડ	prate.	ખડખડીયા	prater.
	ખેપ	trip.	ખેપીખ્મી	a messenger, express.
ભત	ખેડ	till. <i>Khachha</i>	ખેડુત	tiller.
આરે	ચીત	draw. <i>citra</i>	ચીતારે	draughtsman. - <i>hāru kam-hār</i>
	રંગ	paint. <i>rang</i>	રંગારે	painter.
ગાર	મદદ	assistance. <i>madad</i>	મદદગાર	assistant.
ગર	કારી	work. <i>کاری</i>	કારીગર	workman.
દાર	દફતર	record. <i>daftar</i>	દફતરદાર	a keeper of records.
અંધ	હથીઆર	weapon.	હથીઆરઅંધ	one wearing weapons.
ખી	ધો	wash. <i>dhar</i>	ધોખી	washerman.
વો	અંધ	shut.	અંધવો	a prisoner, slave.
ડો *	વેરાગી	Vérágí.	વેરાગેડો	Vérágí (contemptuous).

* ડો is a real diminutive, and is applied to individuals in way of contempt.

Substantives derived from Verbs and Adjectives.

3. ABSTRACTNESS.

(Comprehending condition, quality, &c.)

<i>Suffix.</i>	<i>Origin.</i>	<i>Signif.</i>	<i>Compound.</i>	<i>Signification.</i>
તા	શુધ	pure.	શુધતા	purity.
ણ	ઊડા	deep.	ઊડાણ	depth.
ક	થંડ	cold.	થંડક	coldness.
થ	મીઠા	sweet.	મીઠાથ	sweetness.
આઈ	ખટ	sour.	ખટાઈ	sourness.
આત	કઠણ	hard.	કઠણાત	hardness.
ઈ	ગરમ	hot.	ગરમી	heat.
તી	ગણ	reckon.	ગણતી	reckoning.
પો	અંધા	blind.	અંધાપો	blindness.
તર	બણ	study.	બણતર	study.
પણ	ડાયા	wise.	ડાયાપણ	wisdom.
પણ	ધડ	old.	ધડપણ	old age.
રણ	જાગ	watch.	જાગરણ	watchfulness.
ણ	ચલ	move.	ચલણ	motion, currency.
ણી	સીવ	sow.	સીવણી	sowing.
ત	રમ	play.	રમત	play.
આટ	કલકલ	a noise.	કલકલાટ	a noise.
ધડ	બાજ	break.	બાજધડ	final settlement of a dispute.
મણ	શીખા	instruct.	શીખામણ	instruction.

Adjectives derived from Substantives, Verbs, and Prepositions,

<i>Pre.</i>	<i>Orig.</i>	<i>Signification.</i>	<i>Comp.</i>	<i>Signification.</i>
યો	ભુખ	hunger.	ભુખ્યો	hungry.
નો	માંહે	within.	માંહેનો	interior.
ધ	ધરમ	religion.	ધરમી	religious.
ડો	દેખાવ	show.	દેખાવડો	showy.
છો	મેલાવ	make to meet.	મેલાવડો	
છો	ચીક	gluten.	ચીકછો	glutinous.
આલો	દુધ	milk.	દુધાલો	milky.
આલ	લાહી	blood.	લાહીઆલ	that has blood.
ખમ્મલ	અડ	obstacle.	અડીઅલ	obstinate.
ઞ	ખરચા	expense.	ખરચાઞ	extravagant.
ખાર	લડાઈ	quarrel.	લડાઈખાર	quarrelsome.
વડો	આ	this.	આવડો	such a one.
કણો	માર	beat.	મારકણો	addicted to beating.
હુ	દયા	pity.	દયાહુ	pitiful.
અા	આગલ	before.	આગલા	preceding.
ધણા	રશ	juice.	રશીણા	juicy.
ગણો	ચાર	four.	ચારગણો	fourfold.
માન	બુધી	wisdom.	બુધીમાન	wise.
વાન	ભાગ્યેગ	fortune.	ભાગ્યેગવાન	fortunate.
મણો	લજ	shame.	લજમણો	shameful.
કારી	શુખ	pleasure.	શુખકારી	producing pleasure.
દામ્મિક	દુખ	pain.	દુખદામ્મિક	painful.
ક	ઉપદેશ	instruction.	ઉપદેશક	instructor.
વિશ્વાશ	વીશ્વાસ	faith.	વીશ્વાશવિશ્વાસ	faithful, worthy of faith.
ખાતો	અાલખ	know.	અાલખીનો	one acquainted.
મંત	બુધી	wisdom.	બુધીમંત	wise.

Kāra

Pre.	Orig.	Signification.	Comp.	Signification.
વંત	દઆ	mercy.	દઆવંત	merciful.
મંદ	દોલત	riches.	દોલતમંદ	rich.
આતુર	શોક	grief.	શોકાતુર	full of grief.
આરો	દુખી	afflicted.	દુખીઆરો	an afflicted person.
રત	જાગ	watch.	જાગરત	watchful.

Derivatives formed by Prefixes from Adjectives or Substantives.

	Pre.	Orig.	Signif.	Comp.	Signification.
Negatives or privatives.	અ	જાણ્યો	knowing.	અજાણ્યો	ignorant, unknown.
	અણ	શમન્યો	of understanding.	અણશમન્યો	without understanding.
	અપ	માન	honour.	અપમાન	disgrace.
	નીર	ઊપાચાર	remedy.	નીરઊપાચાર	remediless.
	બે	શીકર	care.	બેશીકર	careless.
	ગેર	વાજબી	just.	ગેરવાજબી	unjust.
Modifications of quality.	ના	ઊમેદ	hope.	નાઊમેદ	hopeless.
	બદ	ચાલ	conduct.	બદચાલ	bad conduct.
	સુ	મારગ	road.	સુમારગ	good road.
	સ	ચાલ	conduct.	સચાલ	(metaphorically) bad conduct.
	કુ	વચન	habit.	કુવચન	evil habit.
	ક	ચાલ	conduct.	કચાલ	evil conduct.
Own and foreign.	દુર	આચરણ	conduct, &c.	દુરાચરણ	depraved conduct, &c.
	અવ	ગુણ	quality.	અવગુણ	mischievous quality.
	સ્વ	દેશ	country.	સ્વદેશ	own country.
	પર	"	"	પરદેશ	foreign country.

Observe. 1. According to the analogy of language, affixes should only be made specifically, i. e. Sanscrit affixes to Sanscrit words, &c.

2. अल is always changed into अल before making a suffix.

3. The above derivations are made on the principle of utility to the student more than on the principles of philosophy.

4. The numerous suffixes drawn from the Sanscrit, the Hindustani, as well as those peculiar to the language, afford the writer fruitful means of invention.

Derivation of words.

1. SIMPLE.

Rule 1. When the root of the verb has a consonant both for its ultimate and penultimate (these being mostly neuter), derivation is made according to the following rules :

1 The active is formed from the neuter by inserting the vowel अल between the ultimate and penultimate consonants.

2 The passive is formed from the neuter by suffixing अल . The Causative is formed from the Passive by suffixing अ or इ ; and the double Causative is formed from the Causative, by eliding the penultimate and suffixing अ or इ as may be more euphonous.

These rules are illustrated as follows :

<i>Neuter.</i>		<i>Active.</i>	<i>Passive.</i>	<i>Causative.</i>
melt.	गल	गाल	गला	गलाव
digest.	पाच पच	पाच	पचा	पचाव
fall.	पड पत	पाड	पडा	पडाव
burn.	जल जल	जाल	जला	जलाव
heat.	ताप तप	ताप	तापा	तापाव
swim.	तार तार	तार	तारा	ताराव

<i>Neuter.</i>		<i>Active.</i>	<i>Passive.</i>	<i>Causative.</i>
dash against. }	ઝડક	ઝડકા	ઝડકા	ઝડકાવ
boil.	ઊક	ઊકા	ઊકા	ઊકાવ
descend.	ઊતર <i>ultar</i>	ઊતાર	ઊતરા	ઊતરાવ
improve.	ઘુધર	ઘુધાર	ઘુધરા	ઘુધરાવ
press.	દબ	દાબ	દબા	દબાવ
bend.	વલ	વાલ	વલા	વલાવ

Observe. 1. The rendering of several English Verbs is the same for active and neuter, as heat, bend, boil, &c. but sometimes a different verb or a periphrasis is needed ; e. g. the rendering of ઊતાર is, cause to descend, or to lower.

2. There are a few active verbs of a neuter form, as લખ write. From these of course no active form can be derived.

3. The double causatives are seldom needed and therefore not inserted. The following are specimens બલવાવ, ગલવાવ.

RULE. 2. When the penultimate is any vowel save આ (such verbs being generally active) no active can of course be formed therefrom, but the Passives and Causatives are derived in the above way.

<i>Active.</i>		<i>Passive.</i>	<i>Causative.</i>
draw.	ઝેંચ	ઝેંચા	ઝેંચાવ
toast, &c.	ઝેક	ઝેકા	ઝેકાવ
sow.	ઝીવ	ઝીવા	ઝીવાડ

RULE. 3. If the penultimate be અ it is dropped in the formation of the passive, and ં is substituted for it. If the અ be initial then the full ં is expressed. If it be not initial but following a consonant, then the substitute is considered as inherent in the consonant of the derivative and is therefore not expressed.

<i>Active.</i>		<i>Passive.</i>	<i>Causative.</i>
draw.	આણ	આણા	આણાવ
drive.	હાંક	હંકા	હંકાવ
cook.	રંધ	રંધા	રંધાવ
know.	જાણ	જાણા	જાણાવ
draw.	તાણ	તાણા	તાણાવ
sow.	વાવ	વાવા	વાવાડ

RULE. 4. If the ultimate of the root be અ (such verbs being mostly active) the Passive is formed by eliding the vowel, and suffixing વા. The Causative is formed in the usual way.

<i>Active.</i>		<i>Passive.</i>	<i>Causative.</i>
sing.	ગા	ગવા	ગવાડ
be.	થા	થવા	થવાડ
rush.	ધા	ધવા	ધવાડ
eat.	ખા	ખવા	ખવાડ
go.	જા	જવા	જવાડ

RULE. 5. If the ultimate letter be a vowel not અ, it is allowed to continue, and the Passive is formed by the suffix of વા.

<i>Active.</i>		<i>Passive.</i>	<i>Causative.</i>
say.	કહે Kathāy	કહેવા	કહેવાડ
flow.	વહે rah	વહેવા	વહેવાડ
suffer.	જહે jah	જહેવા	જહેવાડ
fear.	ખીછી bhī	ખીછીવા	ખીછીવાડ
rot.	કોહો	કોહોવા	કોહોવાડ
sleep.	થુ svap	થુવા	થુવાડ
see.	જો	જોવા	જોવાડ
wash.	ધો dhav	ધોવા	ધોવાડ

Exceptions of Derivation.

There are a few neuter verbs which form their Active and Causative by inserting એ instead of આ; e. g. from ઊછેર neuter, is derived ઊછેર active, bring up; from ધસડ neuter, is derived ધસડ drag, &c.

Table illustrative of verbal derivations.

	<i>Orig.</i>	<i>Act.</i>	<i>Pas.</i>	<i>Caus.</i>	<i>Caus.</i>
1. ult. and pen. cons.	વલ	વાલ	વલા	વલાવ	વલવાડ
2. pen. vowel not આ.	ઝેઝ		ઝેઝા	ઝેઝાવ	ઝેઝવાવ
3. penult. vowel આ.	આણ		આણા	આણાવ	આણવાવ
	હાંક		હાંકા	હાંકાવ	હાંકવાવ
4. ultimate આ.	ગા		ગવા	ગવાડ	ગવડાવ
5. ultimate vowel not આ.	કહે		કહેવા	કહેવાડ	કહેવડાવ
	ખીછી		ખીછીવા	ખીછીવાડ	ખીછીવડાવ
	થુ		થુવા	થુવાડ	થુવડાવ
Exception.	ઊછેર	ઊછેર	ઊછેરા	ઊછેરાવ	ઊછેરવાડ

To see જોવું, signifies investigation.

Ex. ચાખી જુઓ Taste and see.

To sit. બેસવું 1. Retains its literal meaning. 2. Metaphorically, પાદે - valagī p. to become attached to the fact of settling down in action.

Ex. 1. તે કીચડમાં ડુબી બેઠો He sunk down in the mud.

2. તે આશા રાખી બેઠો He has settled down in the hope.

To go. } 1. Retains its literal meaning.

જવું. } 2. Expresses dispatch in the performance of the action.

Ex. 1. તે એમ કહી ગયો He said thus and went. gā (venin) darenin : bagadati arī to become spoiled

2. તે શમજી જશે He will quickly understand.

To take લેવું, signifies prompt and precise execution of action, such as is expressed by the adverbs up, down, or by the phrase "take and &c."

Ex. 1. ખાઈલ્યો Eat up. 2. લખીલ્યો Write down. samajī brū to understand

2. આ કાપડ કાપીલ્યો Take and cut this cloth. chhot le ho been (this)

To give દેવું, expresses metaphorically, a certain freedom or readiness of action analogous to the act of giving.

Ex. 1. મેં કહી દીધું I spoke out (i. e. revealed). nākhī deo let it alone

2. તે સુકી દો Leave that alone. taḡī deo throw it away

are infin. permissa jā de to allow to go

Add to the above ઊઠવું, આવવું, કાઢાડવું, &c. the modifications paḡarā de to let fall
produced by which are deducible from their signification. In fact, composition may be made to any extent, each word retaining its literal meaning. The above are chiefly metaphorical. lakhā " to permit to write

la

III. SYNTAX.

1ST. PART.

Substantive.

1. A Substantive signifying weight, measure, &c. precedes the substantive to which it relates, and is placed in the nominative or accusative case.

Ex. 1. બે શેર અનાજ Two seers of corn.

2. ચાર ગજ બનાત Four guj of broad cloth.

3. ત્રણ વીધાં જમીન Three acres of land. •

2. When of two (or more) Substantives, one is a proper name, and the other a common name expressing a proper attribute, as of title, office, &c. the proper name is placed first.

Ex. 1. વીક્ટોરીયા રાણી Queen Victoria.

2. ગોવિંદ વકીલ Govind Vakîl.

3. A Substantive not proper, having other substantives or other parts of speech *placed in apposition and qualifying it*, is placed after them in its appropriate case, while the qualificatory words precede it and are placed in the nominative.

Ex. સુરતનો રહેવાશી ચરકારનો કારબારી એક બરામણને હું જાણ્યું છું
I know a Bráman, a native of Surat, a Government Officer.

NOTE 1. Words in apposition generally but not uniformly assume the following relative position :

1. Place, 2 circumstance, 3 office, 4 character, 5 caste, lastly name.

NOTE 2. If the qualifying substantives, &c. in apposition are very numerous so as to render obscure their connection with the substantive they qualify, the definitive pronoun એવે, with or without a numeral, is employed as a bond of connection.

4. The Substantive immediately follows the adjective or adjectival part of speech, by which it is qualified.

Ex. શારે છેકરે A good boy.

Excep. In mercantile correspondence Substantives signifying coin, &c. are placed before numerals.

Ex. રૂપિયા બે Two rupees.

5. When the Substantive is the subject of which the adjective or adjectival part of speech is predicated, it *precedes* such part of speech.

Ex. આ છેકરે શારેછે This boy is good.

NOTE. This rule as well as the preceding has its counterpart in English.

6. A Substantive of the first declension (see Substantive) representing several objects, when qualified by an adjective or an adjectival part of speech in the plural number, or by a numeral, is placed in the singular or plural number ad libitum.

Ex. ચાર માણસ Four men. ૨. શારાં મણિયા Good men.

NOTE. For the sake of precision and the preservation of the analogy of language, the invariable use of the plural form to represent several objects, is greatly desirable and accords with the practice of the most accurate speakers. It sometimes happens that a substantive in a plural form may be mistaken for another substantive with a singular termination; e. g. the plural of હાથ is હાથે; this word signifies a handle, and in such a case of ambiguity the plural form is not to be preserved.

7. The Substantive precedes the preposition which governs it, and is placed in the case appropriate to its government. (see preposition).

Ex. 1. ઘેડાપર On the horse.

2. છોકરાનીપાશે To or near the boy.

8. When several Substantives mutually connected, understood collectively, are equally governed by a single preposition, the last substantive alone is put in the case appropriate to its government, the others retaining their nominative form.

Ex. જુઝા, ડગારા, ચોર તથા લુચ્ચાની સાથે વાત કરવી નહી We should not converse with a liar, a cheat, a thief, or a blackguard.

NOTE. When a definitive pronoun (see note 2. Rule 3.) with or without a numeral is used to sustain the burthen of substantives used collectively, it alone is placed in the case appropriate to its government, all the substantives being in the nominative case. As, in the above example read *લુચ્ચાએ* *મ્મયોની* સાથે.

9. If of two Substantives, the one be the subject of the verb, and the other the predicate, that which is the subject is put first.

Ex. શબ્દ ઈશ્વર હતો The word was God.

10. The Substantive either mediately or immediately *precedes* the verb, whether it be its subject or object. If it be its subject, it is placed in the nominative case; and if it be its object, in either the accusative or dative case, according to the government of the verb (see verb).

Ex. 1. છોકરો શીખે The boy learns.

2. મેતાજી છોકરાને શીખવે The métáji teaches the boy.

NOTE. As the Dative case is formed by the proposition *ને*, Rule 8 and note are here applicable.

11. The subject of the verb (either direct or medial), is generally placed at the head of a sentence.

Ex. રાજા પ્રધાનને મોકલશે The king will send the minister.

NOTE. Words qualificatory of the verb, as of time, mode, &c. often precede the substantive which is the subject.

Ex. ઘણા દિવસપછી રાજા &c. After several days the king &c.

12. If of two Substantives the one be the immediate object of the verb in the accusative case, and the other be the final object in the dative case, that which is the final object is generally placed *first*.

Ex. આકરને કાગલ આપે Give the letter to the servant.

13. If of two Substantives the one be the immediate object of the verb and the other be the final object, both being in the Dative case, that which is the immediate object, is placed *first*.

Ex. તેણે પોતાના મિત્રને હાકમને ચોપી આપ્યો He delivered up his friend to the Judge.

14. The Substantive significative of time is sometimes used in the nominative instead of the ablative.

Ex. હું આજે દહાડે ત્યાં રહ્યો I stopped there all day.

ADJECTIVE.

1. The Adjective agrees with the substantive or word used substantively, in gender, number, and case, as far as it is susceptible of modification.

Ex. 1. ડાયા પુરુષનું Of a wise man

2. ચારાં બાકરાં Good children.

Excep. 1. The Adjective is used in the plural masculine with a masculine substantive to express respect.

Ex. માહારા બાપ શારા છે. My father is well. Also with a few substantives of plurality; e. g. શારા ગર્જી Good wheat.

2. The Adjective is used in the plural neuter with a feminine substantive to express respect.

Ex. માહારી મા શારાં છે. My mother is well.

3. An Adjective qualifying two or more substantives, of either the same or different genders, agrees only in gender and number with the substantive which it immediately precedes.

Ex. જો હીયાં ડાચો પુરશ કે સ્ત્રી હોઅ તો કહે. If there be a wise man or woman here, say so.

NOTE. This license of language, whereby an adjective is used once to qualify more than one substantive, is more restrained in this language than in English.

4. An Adjective predicated of several substantives, or substantial parts of speech, of the same gender, *used collectively*, is placed in the plural number and in the same gender. If they be of different genders, then it is placed in the neuter gender plural.

Ex. 1. માહારા બાઈ તથા માહારા દીકરા શારા છે. My brother and my son are well.

2. માહારા બાઈ તથા માહારી બહેન શારાં છે. My brother and my sister are well.

5. An Adjective predicated of several substantives, or substantial parts of speech used disjunctively, agrees with the last expressed word.

Ex. જો ગાઅ કે ઘોડા લંગડા હોઅ If the cow or horse be lame.

6. An Adjective predicated of a plural pronoun or numeral involving different genders, is placed in the plural number and neuter gender.

Ex. હમે શારાં છુઅ We (male and female) are well.

7. An Adjective used adverbially to qualify an adjective or verb, agrees with the substantive in gender, number and case.

Ex. ઘણી શાંતી છે. A very good girl.

8. An Adjective predicated of the infinitive mood of whatever number or gender, is placed in the singular number and neuter gender.

Ex. તમારે કંઈક કાર્ય કરવું શાંત છે. It is good for you to do some work.

NOTE. In sentences of the above nature, the adjective is sometimes really predicated of the substantive and not of the infinitive, in which case it of course agrees with the substantive.

Ex. આ કાર્ય કરવું શાંત છે. This is a good work (occupation) to do.

9. Adjectives, significative of desire, appetency, repleteness, similarity, and of kindred ideas, govern the genitive. e. g. ભુખ્યો, તરસો, લાલચુ, &c.

10. Adjectives significative of difference, alienation, averseness, distance, and other kindred ideas, govern the ablative; e. g. જુદો, વેગલો, નીરાલુ.

11. Adjectives following substantives, to which they bear any of the various relations of the genitive (see Substantive) govern the genitive.

Ex 1. ઘણા દાહાડાનો ભુખ્યો Hungry of many days (for).

2. પૈસાનો અભીમાની Proud of (on account of) money.

3. તાવનો મરિદો Sick of fever (origin).

4. માણસનો બનાવેલો દેવ A god made of (by) man.

3. PRONOUN.

1. Pronouns when used as substantives, are subject to the same rules as substantives relatively to other parts of speech. See Substantive.

2. Pronouns used as adjectives are subject to the same rules as adjectives relatively to other parts of speech. See Adjective.

3. An adjectival pronoun qualifying a substantive which is already qualified by an adjective, precedes the adjective.

Ex. માહારાં બધાં ઘરે. All my houses.

4. A definitive pronoun when representing a whole sentence or an undefined object, is placed in the singular number and neuter gender if so declinable, and if not susceptible of such declination it is nevertheless to be considered as in such number and gender. See Adjective note of rule 8.

5. The personal pronoun precedes the substantive with which it is in apposition in the nominative case irrespectively of the case in which the substantive may be placed.

Ex. હું ગરીબ માણસપર દયા કર. Pity me, a poor man.

NOTE 1. In order to obviate the obscurity which would frequently ensue from the use of the personal pronouns in apposition with the substantives, the following two media are adopted. 1. The pronoun is placed in the nominative case in apposition with the substantive likewise in the nominative, and again repeated after it in the case in which it may be governed. 2. The sentence may be broken into two by the use of the substantive verb.

Ex. 1. હું ગરીબ માણસ માહારાપર દયા કર. Have pity on me, a poor man.

2. હું ગરીબ માણસ છું &c. I am a poor man, &c.

NOTE. 2. Where there is a disjunctive sense between the pronoun and the substantive, the participle છતાં or થઈને used as a disjunctive conjunction follows the substantive.

Ex. તમે બ્રાહ્મણ થઈને નથી સમજતા? Do not you, a Bráman, understand?

6. The personal pronouns are generally expressed before the verb in composition, as being essential to perspicuity.

7. When two or more verbs occur in the same tenses or in tenses having the same individual subject, the pronoun is expressed before the first verb, but is not required before the subsequent verbs.

NOTE 1. This rule holds good although one of the verbs may demand a nominative as its subject, and the other demand an ablative case as its medial subject. Ex. તે કાલિ આપ્યો ને ફેડું ફે &c.

NOTE 2. Observe ; if in violation of this rule the pronoun be repeated, it is impossible to preclude a mental reference to another person than the subject of the first verb. The last person *may* be different from the first, if the sentence be as follows, Ex. તે કાલિ આપ્યો ને તેણે ફેડું.

8. The third personal pronoun relative to a substantive is used respectively of the substantive which it represents, and is therefore in all cases placed subsequent to it.

Remark. Hence if the respective construction of sentences in the Gujarati and English languages demand it, the substantive must be placed in the former where the pronoun is placed in the latter, and vice versa.

Ex. 1. જો કોઈ માણુશ ગનાન શોધે તો તેને મળે May be rendered in English by a converse sentence ; as, a man will find wisdom, if he seek for it.

2. માણુશ પાહાડ ઊપર ચડે તે કરતાં તેને ઊતરવું શીઘ્રું છે A man can descend a hill easier than he can climb it.

Observe. If the above rule be violated, the reference of the pronoun to some other person than that represented, is unavoidable.

9. The relative pronoun જે is placed before the substantive or pronoun to which it anticipatively relates, and is in that position subject to no government.

10 The relative pronoun જે is placed after a substantive, to which it reflectively relates, and is then subject to government.

11. The relative pronouns are not expressed when their expression is unessential to perspicuity, their use being rendered superfluous by the use of their correlates.

12. The correlates and relatives have each their appropriate government, &c.

PREPOSITION.

1. The preposition follows the substantive or other parts of speech which it governs.

2. The declinable preposition ને follows the word which signifies the subject of possession, and agrees in gender, number, and case, with the word which expresses the object of possession.

Ex. 1. રાજાની વાડી Garden of the king.

2. જાડની પાતર Leaves of the tree.

3. The declinable preposition ને when governed by a preposition, is placed in the form appropriate to its government viz. ના or ની (see preposition).

4. A preposition when governing several substantives or substantial parts of speech, is not employed before each of them but only before the last expressed.

Ex. ચીન હિંદુસ્થાન તથા વીજાતમાં હું ફરી ફરીને આવ્યો I have returned from travels in China, Hindustan, and Europe.

Excep. If it be intended to specify each individually, and not to predicate of them collectively, the use of the preposition with each substantive is allowable.

Ex. સુરતમાં તથા બુંબાયમાં માહારાં શગાં ધણાં છે. I have many relatives in Surat and Bombay.

5. The preposition ને is frequently used both in the singular and plural, without a substantive, the substantive expressive of thing or person being understood.

Ex. શહેર માંનાંને હું જાણ્યો નથી. I do not know those of the city.

ADVERBS.

1. Adverbs qualifying adjectives immediately precede them.

2. Adverbs expressive of mode of action precede the verb they qualify, either immediately or by medium of the subject or object of the verb as may be most conducive to perspicuity.

NOTE. This rule comprehends all forms of expression used adverbially.

3. Interrogative adverbs generally precede the verb without any medium.

4. Relative adverbs of time, place, and comparison, as also their correlates, are placed at the head of their respective sentences.

5. Where the correlate adverb is expressed, the relative adverb is not expressed, save where its use is essential to perspicuity.

6. If two relative adverbs be expressed, the two correlates are likewise expressed.

4. VERB.

1. The verb having a nominative as its subject, agrees with the nominative in all its simple tenses in number and person, and in all its participial tenses, in number, person, and gender.

Ex. 1. એતો લખે છે. The clerk is writing.

2. પાંતરાં પડતાં હતાં. The leaves were falling.

Excep. 1. See adjective rule 1.

NOTE. Where the nominative is not expressed, but the idea is comprehended of work, thing, &c. or when the verb is used impersonally, it is put in the neuter gender.

Ex. મને પેટમાં દુખતું હતું. I had a pain in my stomach.

2. If the verb be transitive having no nominative but an ablative as a medial subject, it is placed in the third person if the tense be compound, and agrees with the word which is its immediate object in gender and number.

Ex. મેં છોકરાને માર્યો છે. I have beaten the boy.

NOTE. 1. The infinitive mood of an active verb having a medial subject expressed or understood and governing an object, is comprehended under this rule.

Ex. છોકરાંએ પોતાનાં માઆપને માંનવાં. Children should obey their parents.

NOTE 2. Transitive verbs of various significations are also used to denote simple action without reference to particular objects, in which case they are placed in the neuter gender.

Ex. તેણે કહું પણ મેં માંન્યું નહીં. He said, but I did not mind, &c. Neuter verbs are used in a similar way.

3. A neuter or passive verb, having two nominatives, agrees with the nominative which is its primary subject in gender, number, and person.

Ex. તે વેશ ધરીને સ્ત્રી માણુમ પડ્યો. He, putting on a disguise, appeared to be a woman.

4. If the verb have for one of two or more nominatives, the first personal pronoun, it is placed in the first person plural, irrespectively of the persons of the other nouns.

Ex. હું ને માહારો બાઈ જઈશું I and my brother will go.

5. If the verb have for one of two or more nominatives, the second personal pronoun, it is placed in the second person plural irrespectively, &c.

Ex. તું ને તમારી બહેન કેવારે આવશે? When wilt thou and thy sister come?

6. The intransitive verb in its participial tenses, having a plural personal pronoun or a numeral involving different genders as its subject, or the transitive verb having the same as its object in its aorist tenses, is placed in the plural number and neuter gender.

Ex. હમે આવીં છુઈયે We (man and woman) have come.

7. The verb in its participial tenses, having two or more nominatives as its subjects or two more objective cases as its objects of the same or different genders according to rule 2. used in a collective sense, is subject to the same rules as the adjective (vide adjective rule 4).

Ex. 1. માહારો બાઈ ને માહારી બહેન હવડાં મરી ગયાંછિ. My brother and sister are just dead.

2. માહારો બાપ તથા માહારો કાકો આવીએ My father and my uncle have come.

8. The verb in its participial tenses, having two or more nominatives as its subjects or two or more objective cases as its objects of the same or different genders according to rule 2. used in a disjunctive sense, is subject to the same rule as the adjective.

Ex. માહારા દીકરાને કે માહારી દીકરીને તમે જોઈ? Have you seen either my son or my daughter?

9. The verb occupies the last position in the sentence, whether it be predicative, imperative, or interrogative, of which it sustains the burthen.

NOTE. Hence the participle, whether expressing action contemporaneous with or preceding the action of the verb, being incapable of sustaining the burthen of the sentence, must be placed before it. This remark is applicable to every form of expression however simple or complex.

1. *Predicative.*

Ex. સુરજ પ્રથવીને પ્રકાશ કરે છે. The sun enlightens the earth.

2. *Interrogative.*

Ex તમે વીલાત કે વારે જશો? When will you go to Europe?

3. *Imperative.*

Ex. માહારી પાથે ચોપડી લાવો। Bring the book to me.

Excep. 1. In a negative sentence, the verb is generally placed before the negative particle નથી, and frequently before the other particles as well as the particle નો, also a few words used adverbially, as ખરૂં truly, &c.

Excep. 2. When there is in sense a repetition of the action of the verb, provided that the verb have been previously expressed, the latter verb is sometimes omitted. This is not elegant, and though allowable in familiar conversation, is not to be tolerated in composition. Neither is the anticipative understanding of a verb, so common in English, congenial to Gujarāti.

10. The verb when expressing transitive action or action passing over to an object, or issuing in a point, or mental states, having an external object, or impartative action of any kind governs the dative.

Ex. માહારા આકરને મોકલો। Send my servant.

11. The verb when expressing action that does not pass over to or affect its object, governs the accusative.

Ex. મેં વીચાર્યું કીધું I have considered.

(See Acc. and Dat).

2ND. PART.*

Analysis of Compound Sentences.

1. When of a compound sentence one clause is dependant on a preposition, it is put before the other clause or clauses which are related to it.

NOTE 1. This comprehensive rule embraces a most important class of sentences viz. those which express comparison, priority or subsequence in place or time, similitude, &c.

NOTE 2. Hence it frequently happens that the clauses of sentences of such import sustain mutually different positions, and contain mutually different elements in the English and Gujarati languages.

Comparison.

Ex. 1. માણુથ દોડે તે કરતાં કેટલાંએક જાનવરો જલદી ચાલી શકેછે Some animals can walk quicker than a man can run.

2. ગુજરાતી બોલવા કરતાં હું વાંચી શકું છું I am able to read Gujarati better than I speak it.

Place.

Ex. માહારી વાડીમાં જહાડ છે તેની પછવાડે એક માણુથ સુતો છે A man is sleeping behind the tree which is in my garden.

* The rules comprised under this part, which is intended to develop the syntax of sentences, are strictly deducible from the rules of the first part, and therefore their introduction may seem unnecessary. The student of a new language differing so entirely from his own, will however be grateful for deductions made for him. If left to himself, he refuses to admit his own conclusions from grammatical premises, and needs the evidence of sense to assist his own logic.

Time.

Ex. ગઈ રાતે મને હું આપ્યાપછી ચંદ્ર ગ્રહણ થયું An eclipse of the moon took place after I had gone to sleep last night.

Similitude.

Ex. જોયો ઠોંગે કરીને ધરમ કરેછે તેયોની પટે ન કરો Do not imitate those who practise religion from ostentation.

2. When of a sentence, one clause is prefaced by a relative pronoun or adverb or any other relative part of speech, or when such part of speech is understood and the other is prefaced by its correlate, the former clause is placed first.

N. B. Hence &c. see note 2. rule 1.

NOTE. This comprehensive rule embraces an important class of sentences viz. those which express hypothesis, those which relate to persons, quality, quantity, degree, place, time, mode, similitude, &c.

Time.

Ex. તમે હુકમ આપો તાંહાં શુધી તે જશે નહી He will not go until you give the command.

Quantity.

Ex. જેટલું તમે મને આપ્યું તેટલું હું તમને પાછું આપું છું I give you back as much as you have given me.

Quality.

Ex. જેવા તમારો બાપ વીધ્યાવાન હતો તેવા તમે થાઓ Be as learned as your father was.

NOTE. When the idea expressed by any relative part of speech is in the mind of the speaker subsidiary to some other idea already expressed, its expression is likewise subsequent.

Ex. I. તમે જુધીવાન થાઓ Be you wise (primary).

2. જેવા તમારો બાપ પણ જુધીવાન હતો As your father also was wise (subsidiary).

One of two theories may serve to elucidate this fact, viz. first that after the analogy of the relative pronoun, the other relative parts of speech have a reflective as well as anticipative relation, or secondly that the correlate with its appended sentence, is to be understood as following the first clause.

3. When a sentence occurs whose clauses are conjoined by the disjunctive virtual conjunctions છતાં, યદ્યપે (notwithstanding), or any word of tantamount meaning, the clause which these words serve to disjoin is placed first.

N. B. Hence, &c. see note 2. rule 1.

Ex. પરમેશ્વરે માણુશેને ધણે ઊપકાર કર્યા છતાં પણ માણુશે તેને માનતાં નથી

Men do not reverence God, notwithstanding that He does them much good.

Observe. તેપણુ being a correlate is contained in rule 2.

4. When of a compound sentence, one clause contains the subject and the other the predicate, that which contains the subject is placed first, however complex the nature of the subject or predicate may be.

N. B. Hence, &c. see note 2. rule 1.

NOTE. Although the correlate pronoun તે and the definitive એ, એવું, are made use of to sustain the burthen of a clause and thence become themselves the subject of the predicate, it will be conducive to perspicuity to consider in each case the whole clause, together with the sustaining pronoun as the subject. Hence under this rule are comprehended clauses, which independently contain both subject and predicate, but which relatively to the other clause are a simple subject, as also clauses composed of every mood of the verb save the Imperative.

This will be illustrated by the following examples.

<i>Subject.</i>	<i>Predicate.</i>
<i>Infin.</i> અજ્ઞણાએને શીખવવું	મને શાઈ લાગેછે
I like to teach the ignorant.	
<i>Indic.</i> હું ઈશ્વરનું ગનાન પામ્યો તે	મને શાઈ થયુ
It is a good thing for me that I have obtained the knowledge of God.	

Contin. નીચાલ ચલાવે માટે કોઈ માણુશ | મને જોઈયે

I want a man to conduct a school.

Involved subject. } પરમેશ્વરના પ્રેમથી જી કામ
કરીયે તે કામ એકલાં શરૂાં કેહેવાયે

Actions can alone be called good, which we do from love to God.

5. When of a sentence one clause contains the governing verb, and the other the object of the verb, the latter however complex in its nature precedes the former.

N. I. Hence, &c. see note 2. rule 1.

NOTE. As the correlate and definitive pronouns sustaining the burthen of sentences, are capable of becoming the objects as well as the subjects of the verb, the remark under rule 4 is applicable *mutatis mutandis* to this rule. One example will suffice.

Objective of the verb.

Ex. હમેશ શાયું બોલે એવા એક માણુશને | મેં હીંદુઓમાં જોયો નથી I have never seen among the Hindús, a man who would always speak the truth.

6. When of an interrogative sentence, one clause contains the subject matter of interrogation and the other the words which are the medium of interrogation, the former clause is placed first.

N. B. Hence, &c. see note 2. rule 1.

Ex. પોતાનો સ્વભાવ બદલી શકે એવા કોણ છે? Who is there that can change his own nature?

7. When of a compound sentence, the one clause expresses action and the other clause the end to which the action is directed, the clause expressive of action is placed last.

N. B. Hence, &c. see note 2. under rule 1.

Ex. હું તમને બણાવવા શરૂાં આવ્યો છું I have come to teach you.

NOTE. It is frequently requisite to express finality by the contingent mood, either in the former or latter clause. Neither can be placed in the latter clause,

unless prefaced by the conjunction કે. If the ideas of finality are much involved and are contained in several sentences, then to avoid obscurity they are frequently placed in the latter clause. Speciality of design as regards the action, or the end of the action, can be expressed by the speaker by a stress of voice, but is not so easily expressed in composition. It may however be laid down as a general rule, that if the primary design be to express the end of action, the terms expressive of it are placed first either in the infinitive or in the contingent mood. If the primary design be to express action itself, the terms expressive of it are placed first, the end of action being expressed in a subsequent clause, headed by કે or એમણે કે. If it be required to express very decidedly the end of action, some word denoting finality as એમણે, precedes the verb expressing action, and કે connects the two clauses.

Ex. એ તેને એમણે શીખામણુ દીધી કે તે વધી એવું કાંમ ન કરે I have punished him to the intent that he might not do such a thing again.

8. When of a compound sentence, the one clause expresses the source or origin of action and the other the action, the clause expressive of the former is put first.

N. B. Hence, &c. note 2. rule 1.

Ex. હું થણું આવ્યો માટે થાકી ગયો I am tired because I have walked a great way.

NOTE 1. If the primary design be to express the action, and the subsidiary the source of the action, the sentence expressive of the former is placed first.

Ex. માહારો બાપ આવ્યો કેમકે તેને હીયાં કંઈ કામ છે My brother has come because he has some business here.

NOTE 2. If the primary design be to express the source of action, it is expressed in the former clause, a pronoun being placed before the word denoting origin.

Ex. એકે તેને કાઢાડી મુખ્યો ને માટે હીયાં આવ્યો He came here because the people drove him away.

9. When of a compound sentence one clause expresses or involves any action relating to speech or thought, and the other

clause expresses the subject matter of such speech or thought, the former clause may be put first or last, as may be most suitable to circumstance and conducive to perspicuity.

N. B. Hence, &c. see note 2. rule 1.

NOTE. The subject matter of thought or of speech is expressed as nearly as possible according to the order of nature i. e. to what did actually transpire, whether in outward action or internal thought and feeling.

Hence the persons and tenses, &c. used, are frequently different from those used in English to represent the same fact, as will be seen at once by the following examples.

- Ex. 1. તેણે મને કહ્યું કે હું મૌદિ છૂઝી He told me he was sick.
 2. મેં જાણ્યું કે તે તરત શારે થશે I thought that he would soon recover.
 3. તેણે મને કહ્યું કે મહારા ધરમાંથી જાવ્યો He desired me to leave his house.
 4. શાહેમ કેહેછે કે આજ મહારો જીવ શારે નથી Mr.—says that he is not well to day.

Excep. Where the use of the person corresponding to fact would necessarily lead to ambiguity, it is not employed.

Ex. શાહેમ કેહેછે કે હું શારે આકર છૂઝી Mr.—says that I am a good servant.

Here the person originally employed was the second or third, but the use of either in this case would be ambiguous. The first is therefore employed.

IV. INTERLINEAR TRANSLATIONS.

*Extracts from Æsop's Fables.**

વાત. ૧. †

Word. 1.

કુતરે અને તેનું પ્રતીબિંબ.

Dog and him of Shadow.

એક કુતરે ભોજ માં માંશ નો કડકો ધણીને નદી બતરીને પેણી તારે
 A dog mouth in flesh of piece having put in river crossing other side in
 જતો હતો તેણે પોતાની છાયા પાણી માં દીઠી તારે તેના મન માં આનંદ
 going was him by own shadow water in saw then him of mind in came
 કે આ કોઈ બીજો કુતરે માંશ નો કડકો લઈને જાય છે તે હું એ ની
 that this some other dog flesh of piece having taken is going that I him of
 પાશે થી ખુંચી લઈ એવા વીચાર કરીને પોતાનું મોઢું બધાડીને
 near from snatching will take such thought having made own mouth opening
 લાભ થી તે લેવા ગયો તો મોઢો માં નું માંશ પાણી માં પડ્યું તે
 covetousness from it to take went then mouth in of flesh water in fell it
 તણે એકું તે ફરીને એને મળ્યું નહીં.
 under sunk that again him to was found not.

* Although the original is in Bālbodh character, it is considered as assisting the early student unacquainted with that character to put it in the Gujarāti.

† For the sake of precision, words are disjoined, which in the original are connected.

શાર.

ESSENCE.

પરમેશ્વરે આપણુ ને જે આપ્યું તે માં શંતોશ ન માનીને જે પુરુષ બીજા
 God by us to what has given that in content not reposing what man other
 નું લેવાને ઇછેછે તેને તે ન મળે અને પોતા ની પાથે જે હોય
 of take to desires him to that not will be found and himself of near what may be
 તે પણ જાય.
 that also will go.

વાત. ૨.

Word. 2.

બલદ અને દેડકું.

Bullock and Frog.

એક બલદ બીડ માં ચરતો હતો તાંહાં નાનાં નાનાં દેડકાં ફરતાં હતાં તેઓ
 A bullock pasture in grazing was there small small frogs walking were them
 માં નું એક દેડકું બલદ ના પગ તણે ચંપાઈને મરીચ્યું તે વાત બીજે
 in of one frog bullock of feet under being squeezed died that word other
 દેડકે ઘેર જઈને પોતાની માને ફેડી અને વધી બોલ્યું કે એવડો મોહોયે
 frog by home going his mother to said and again said that so great
 જીવ મે કોઈ દીવથે દીઝા નોહોતો તે શાંબલીને દેડકા પોતાનું પેટ
 living thing me by any day on seen not was that having heard frog her belly
 ધણું ફુલાવીને બોલવા લાગી જે તે જીવ આવડો મોહોયે છે? દેડકો
 much puffing out to say began that that living thing so big is? frog
 બોલ્યો મા એ કરતાં ધણું મોહોયે છે ફરીને તે થી વડું પેટ
 said mother this than very big is again that from more belly
 ફુલાવીને દેડકા બોલી આટલો છે? તે બોલ્યો મા તું પેટ ફુટે એટલી
 puffing out frog said so great is? it said mother thou belly burst so much
 ફુટે તો પણ તેના જેવડી થાયે નહીં તે શાંબલીને ગરવે કરીને ધણુંજ
 puff out yet it of so great will be not it hearing pride by from very much

કુલ્લવા ધાત્રી ઝિઝા માં પેટ ફાટીગયું અને તે મરીગઈ.
to puff out began so-much in belly burst and she died.

શાર.

ESSENCE.

મરીએ પોતાની શક્તી પ્રમાણે ખર્ચ કરવું શ્રીમંત ની બરેખરી કરવા
Poor by own power according expense to make rich of imitation to make
જાયે તો દેડાની પટે મારે જાયે.
he go then frog of way in he will be killed.

Extracts from the Panchopākyaṇ. Page 78.

વાત.

Word.

કાંબુગરીવ તલાવ માં કંબુગરીવ નામે કાચબો હતો તેના મીત્ર શંકટ ને
A pond in kāmbugariv name by tortoise was him of friends Śaṅkat and
વીકટ નામે કરીને એ હંચ તે તલાવ ને કઠિ આવીને નીત્ય કાચબા સાથે
Vikat name by by two geese that pond to shore by coming daily tortoise with
સુખ દુખ ની વારતા કરે એક વરસ તે દેશ માં વરસાદ પડેનહી
pleasure pain of converse would make one year that country in rain fell not
એક વરસે વાવડી તલાવો બધાં સુકાઈગયાં તે શમે કાચબો હંચેને કેહેછે ર મીત્રો
so that well ponds all dried went that time tortoise geese to says oh! friends
પાણી વીના હું મરીજઈ હવે કેમ કરીએ તે બોલ્યા ર ધીરજ નહીં
water without I shall die now how shall we do they said oh! patience not
સુક કહુંછે મોટા ધાત ની વેલા એ પણ ને ધીરજ નથી સુકતો તે
do leave said is great destruction of time in even who patience not leaves him
ને જીપાએ મુનેછે ને ખીજું પોતાના મીત્ર ના કષ્ટ શમે ને કામે
to remedy appears and again own friends of calamity time in who use in

નહીં આવતા તે મીત્ર શા કામ નો ? માટે તું કંઈ ચીંતા નહીં કર હમે
 not comes that friend what use of ? wherefore thou any care not make we
 કંઈ ઉપાય શોધીકાઠાડીયે પછી તે હંમે એ એક લાકડી લાવીને કાચખા ને
 some remedy seek out after those geese by a stick bringing tortoise to
 કેહું તું આ લાકડી ને મોઢે થી વચમાં મળ્યુત પકડ ને બે છેડા હમે
 said thou this stick to mouth by with middle in tight hold and two ends we
 બે જણા પોતા ના વાંશા ઉપર ચુકીને તમને સમ—હી—જામ્યે ને
 two persons selves of shoulders on placing thee to taking arising will go and
 જહાં પાણી હશે તાંહાં ચુકીયે પણ ખપ્પરદાર જો મારમ વચે મોડું
 where water may be there will place but take care if road middle in mouth
 ઉઘાડશે તો તું જણ કાચખે હા કહી ને હંમે તેને આકાશ
 thou wilt open then thou know tortoise by yes said and geese him to sky
 પંથે કરી સમ આલ્યા તે જોઈ એક શહેર નાં માણસો એકઠાં થયાં ને
 road in by taking went that seeing a city of men together were and
 આંગલી કરીને એક ખીજ ને દેખાડે છે ર જુયો જુયો મું અચરત છે ને એક
 finger making one other to shows oh ! see see what wonderful is that a
 લાકડી ને બે પંખી વલગ્યા છે ને વચમાં કંઈ ચકર ચરખું દીધે છે તે
 stick to two birds stuck are and middle in something ring like seems that
 લોક ની મંડલી જોઈ કાચખા ને ધીરજ નહીં રહી તે વારે પેલા
 people of assembly seeing tortoise to patience not remained that time in those
 લોકો શા કાળે મલા છે એમ હંમે ને પુછવા લાગ્યો એટલા માં લાકડી
 people what for met are so geese to to ask proceeded so much in wood
 થી મોડું છુટી-મધું ને હેટલ પડે તેને લોકે તરત મારી-નાંખ્યો.
 from mouth got loose and below fell it to people by soon killed.

Extracts from the Bāl Mitra.

લક્ષ્મણ.

Lākshman.

એક ધણે ગરીબ સંતાજી એવે નામે મજુર હતો તેને નાનાં નાનાં છ
 A very poor Sāntajī such name by labourer was him to little little six

છોકરાં હતાં તેઓનું પેટ કેમ ભરાશે માટે એક દાહડો તેને ધણી
 children were them of belly how shall be filled therefore one day him to much
 ચીંતા થઈ તે માં બીજું એવું થયું જે તે વરસ માં અંન શાં પાક્યું નહીં
 anxiety was it in other such was that that year in grain well ripened not
 માટે આગલા વરસ કરતાં દાંણો બમણા મોંઘા થયો. સંતાજી રાત દાહડો મેહનત
 therefore preceding year than grain twice dear was. Sāntaji night day trouble
 કરે તોપણ છોકરાં ને જડો પાતળા રોટલા પેટ ભરીને ખવાડવાને પુરા પૈસા
 would make yet children to coarse thin bread belly filling give to eat to full pice
 તેને મલે નહીં એવા તે ધણે દુખ માં પડ્યો. એક દીવસ તેણે
 him to would be found not so he much suffering in fell. one day him by
 પોતાનાં શબ્દોં છોવરાં ને પાંચે બોલાવ્યાં અને આંખો માં આંસુ આંસુને કેહેછે અરે
 own all children to near called and eyes in tears bringing says oh
 માહારાં વાહલાં છોકરાં હોણુ દાંણો મોંઘા ધણે છે હું આટલી મેહનત કરું છું
 my dear children this year grain dear very is I so much labour make
 તોપણ તમારું પેટ. ભરાય એટલે દાંણો મને મલતો નથી એવી માહારી
 yet your belly be filled so much grain me to is found not such my
 અવસ્થા છે તમે જુઓ જે શબ્દો દાહડા ની માહારી મજૂરી આટલા એક રોટલા
 condition is you see that all days of my hire so much one bread
 માં ખર્ચ થાયછે માટે મને જેટલું મલેછે તેટલા માં નીરવાહ
 in expended is therefore me to as much as is findable so much in management
 તમારે કરવો જોઈએ બીજો કશો ઉપાય નથી અને એટલે તમારાં પેટ
 you by make must other any remedy not and so much by your bellies
 ભરતાં નથી તે ખરું પણ વારું જીવતા બચશે એટલું બોલીને
 are filled not that true but well alive you will be saved so much having spoken
 તે છાંનો રહ્યો. તે બચારા થી આગલ બોલાયું નહીં અને તે આંખો જાંચી
 he silent remained that poor by onward was speakable not and he eyes high
 દેવ ના શામીયો કરીને રાવા લાગ્યો તે જોઈને છોકરાં પણ રાવા લાગ્યાં
 God of opposite making to weep began that seeing children also to weep began

અને પોત પેતાના મન માં કેહેવા લાગ્યાં હમે મરીબ હમે નાંહાનાં હમે
 and each self of mind in to say began we poor we little we
 અભાગીયાં હમારા ઊપર દયા કર હમારા ખાપને શાહે થા હમને બુઝી
 unfortunate us on pity make our father to help be oh! us to hunger from
 મરવા દેઈશ નહીં.
 to die do let not.

Extracts from the Gospels.

ઇહોનનો શુભ વરતમાન.

John of Glad Tidings.

પ્રથમ અધ્યો.

First Chapter.

૧. આરંભ શબ્દ હતો ને તે શબ્દ ઈસર ની પાશે હતો ને તે શબ્દ
1. beginning in word was and the word God of near was and the word
- ઈસર હતો. ૨. તે આરંભ ઈસર ની પાશે હતો. ૩. તે થી શબ્દ પેદા
- God was. 2. it beginning in God of near was. 3. him by every made
- થયું ને નેકાંઈ પેદા થયું તે તે ના વીના પેદા થયું—નોહોતું. ૪. તે
- was and whatever made was that him of without made been not was. 4. him
- માં જીવન હતું ને તે જીવન માણુશ નું અજવાણું હતું. ૫. ને તે અજવાણું
- in life was and the life man of light was. 5. and that light
- અંધારા માં થયું પણ અંધારાએ તે ને માન્યું નહીં. ૬. ઇહોન નામ ઈસર
- darkness in was but darkness by it to received not. 6. John name by God
- થી મોકલાયેલો એક માણુશ હતો. ૭. તે શાહેલી લીધે આવ્યો કે
- from sent a man was. 7. he testimony to on account came that
- અજવાલા શબંધી તે શાહેલી આપે એ શરૂ કે તેમની શંકા વીસવા
- light concerning he testimony might give this for that him by all belief
- કરે. ૮. તે અજવાણું તે પોતે નોહોતો પણ તે અજવાલા શબંધી ની
- might make. 8. that light he self not was but he light concerning of

શાહેદી આપવા આવ્યો. ૯. જગત માં જે કોઈ આવે તેહેને પ્રકાશ
 testimony to give came. 9. world in who any may come him to light
 કરનાર તેજ અરૂં અજવાલું હતો. ૧૦. તે જગતમાં હતો ને જગત તેથી પેદા
 maker that true light was. 10. he world in was and world him by made
 થઈ-હતી પણ જગતે તેહેને ઝાલખ્યો નહીં. ૧૧. તે પોતાનામાં આવ્યો પણ
 been had but world by him to knew not. 11. he own in came but
 પોતાનાયે તેહેને માન્યો નહીં. ૧૨. પણ જોડલાઝમીયે તેહેને માન્યો
 own by him to received not. 12. but as many by him to received
 તેજલાઝમીને ઝોલે તેહેના નામપર વીશ્વાસ કરનારાઝમીને તેણે ઈશ્વરના દીકરાઝમી
 so many to that is him of name on belief makers to by him God of sons
 થવાનો અધીકાર આવ્યો ૧૩. જેઝમી લોહીથી નહીં તથા દેહે કરીને નહીં
 becoming of authority gave. 13. who blood from not and body by by not
 તથા માલુશની ઈછાથી નહીં પણ ઈશ્વરથી જનમ પામ્યા. ૧૪. શબ્દ દેહ-
 and man of desire from not but God from birth received. 14. word body-
 ધારી થયો ને આપણમાં રેલો ને હમે તેનો મહીમા જોયો ક્રીપા તથા શાન્તપણ
 taker was and us in lived and we him of glory saw grace and truth
 શંપુરણ આપના ઝમકના-ઝમક દીકરા ના જેહેવા મહીમા હતો. ૧૫. તે શમંધી
 perfect father of only one son of as glory was. 15. him respecting
 ઇહેને શાહેદી આપી ને ધારિ પાડીને કેલું કે જે શમંધી ને કેલું
 John by testimony gave and voice raising said that whom concerning me by said
 હું કે માહારી પાછલ જે આવનારો છે તે માહારી અગાઉ હતો તે ઝેન છે
 had that me of behind who comer is he me of before was he this is
 કેમકે તે માહારા પેહેલાંજ હતો. ૧૬. ને તેહેની શંપુરણતાથી આપણે શંધા
 because he me of before was. 16. and him of fullness from we all
 ક્રીપા પર ક્રીપા પાયેમા છુઈયે. ૧૭. કેમકે મુશાની હસ્તક શાસ્ત્ર અપાયું
 grace on grace received have. 17. because Moses of through law was given
 પણ ઈસુખ્રીસ્ત થી ક્રીપા તથા શાન્તપણ આવ્યાં. ૧૮. ઈશ્વર ને કોઈયે કદી જોયો
 but Jesus Christ by grace and truth came. 18. God to any by ever seen

નથી એકનોએક દીકરો ને બાપ ની છાતી આગલ છે તેણે તેને આલખાવ્યો.

not only one son who father of breast before is him by him to made known.

૧૯. જેવારે ઇહુદીઓએ એ ઇરુશલેમ માંથી યાજ્ઞકો ને તથા લેવીઓ ને ઇહોન

19. what time at Jews by Jerusalem in from priests to and Levites to John

પાશે પુછવા મોકલ્યા કે તમે કોણ છો તેવારે ને શાહેદી તેણે પુરી

near to ask sent that you who are that time in what testimony him by fulfilled

તે એ છે કે. ૨૦. તેણે કબુલ કીધું ને ઇંકાર કીધો નહીં પણ કબુલ

that this is that. 20. him by confess made and denial made not but confess

કીધું કે હું ખ્રીસ્ત નથી.

made that I Christ not.

*The above expressed by Roman Characters.**

1. ārambhé śabda hato né té śabda īśvar ní pásé hato né té śabda īśvar hato. 2. té ārambhé īśvar ní pásé hato. 3. té thī śaghalúṅg pédá tháyúṅg né jé kāngí pédá tháyúṅg té téna víná pédá tháyúṅg. nohotúṅg. 4. té máṅg jívān hatúṅg né té jívān māṇasṇúṅg ajválúṅg hatúṅg. 5. né té ajválúṅg āndhárāmáṅg tháyúṅg paṇ āndháráé té né māṇyo nahí. 6. íhon nāmé īśvar thī mokláélo ék māṇas hato. 7. té sáhédí né lídhé ávyo ké ajválá samāndí ní sáhédí púré é sárú ké té thī sándhāṅg vísvás karé. 8. té ajválúṅg té poté nohoto paṇ té ajválá samāndí sáhédí āpavá ávyo. 9. jāgāt máṅg jé koé ávé té né prakás karnār té kharúṅg

1. The unaccented a is sounded as a in America. When accented thus ā, it is sounded short as u in cup. When accented thus á, it is sounded as á in the French la. When accented thus à it is somewhat broader.

2. ú is never sounded short but as oo more or less lengthened.

3. í is not sounded short as the English, but as long e or ee. When accented shus ī, it is sounded as i in fin.

4. é is the English a in name, more or less lengthened when not accented it is short as e in jem.

5. ṅ final is merely a soft nasal.

6. o is always long as in bone.

* Let the student carefully observe, that in conformity with the Alphabet :—

ajvālūng hato. 10. té jāgāt māng hato né jāgāt té thī pēdā thāé hatī paṇ jāgāté té né olkhyo nahī. 11. té potānā māng āvyo paṇ potānāé té né mānyo nahī. 12. paṇ jētlāoé té né mānyo étlé té nā nām par vīsvās karnārāo né téo né īsvar nā dīkrāo thavāno adhīkār āpyo. 13. jēo iohī thī nahī tathā déhé kariné nahī tathā māṇas nī īchā thī nahī paṇ īsvar thī jānām pāmyo. 14. né śābda dēdhārī thāyo né āpnāng māng réhyo né hamé téno mahīma joyo krīpā tathā sāchpaṇ sāmṇūrna bāpnā eknāék dīkrā nā jēvo mahīma hato. 15. īhoné té samāndī śāhēdī āpī ké jē samāndī mé kahyūng hatūng ké māhārī pāchal jē āvnāro ché té māhārī agāū hato té éj ché kemké té māhārā pēhēlāng hato. 16. né té nī sāmṇūrnta thī āpné sāndhā krīpā par krīpā pām̐ya chaīyé. 17. kemké mūsa nī hāstāk śāstra apāyūng paṇ īsū khrist thī krīpā tathā sāchpaṇ āvyāng. 18. īsvar né koīé kādī joyo nathī éknoék dīkaro jē bāp nī chātī āgal ché té né té né olkhāvyo. 19. jē vārē īhudīoé īrūsālēm māng thī yājako né tathā lēvīo né īhon pásē pūchavā moklyā ké tamé koṇa cho té vārē jē śāhēdī té né pūrī té é ché ké. 20. té né kabūl kidhūng né īnkār na kīdho paṇ kabūl kīdūng ké hūng khrist nathī.

માથીજી નો શુભ વરતમાન.
Matthew of Glad Tidings.

પાંચમો અધ્યા.

Fifth Chapter.

૧. ને તે લોકો ને જોઈને પાહાડ પર ગયો ને તે બેઠો એટલે
1. and he people to seeing mountain on went and he was seated at that time
તે ના શીષ્યા તે ની પાથે આવ્યા. ૨. ને તેણે તેઓ ને પોતા ના મોંહો
him of disciples him of near came. 2. and him by them to self of mouth
થી જીવદેશ કીધો કે. ૩. દીન આતમા વાલાઓ ને ધન છે
with instruction made that. 3. humble spirit them that have to blessing is
કેમકે સ્વર્ગ નું રાજ તેઓ નું છે. ૪. શોક કરનારાઓ ને ધન
because heaven of kingdom them of is. 4. mourning makers to blessing

છે કેમકે તેઓ દીલાશી પામશે. ૫. જે રાંકડા છે તેઓને ધન છે
 is because they consolation shall find. 5. who meek are them to blessing is
 કેમકે તેઓ દેશ નો વારશી પામશે. ૬. જે નીતી ના ભુખ્યા
 because they country of inheritance shall find. 6. who righteousness of hungry
 તથા તરશા છે તેઓને ધન છે કેમકે તેઓ ત્રપત થશે. ૭. જે
 and thirsty are them to blessing is because they satisfied shall be. 7. who
 દયાલુ છે તેઓને ધન છે કેમકે તેઓ દયા પામશે. ૮. શુધ મન
 merciful are them to blessing is because they mercy shall find. 8. pure mind
 વાલાઓને ધન છે કેમકે તેઓ દેવ ને જોશે. ૯. શલાહ કરાવનાર ને
 that have to blessing is because they God to shall see. 9. peace makers to
 ધન છે કેમકે તેઓ દેવ ના દીકરાઓ કહેવાશે. ૧૦. નીતી ને
 blessing is because they God of sons shall be called. 10. righteousness to
 લીધે જેઓને લોક શતાવે છે તેઓને ધન છે કેમકે સ્વરગ નું
 on account who to people persecute they to blessing is because heaven of
 રાજ તેઓ નું છે. ૧૧. જહારે લોક માહારે લીધે તમને મહેલું
 kingdom them of is. 11. when people me to on account you to insult
 મારશે ને તમારી પુઠે લાગશે ને તમારા ઊપર હરેક તરેહ ની ભુંડી વાત
 shall strike and you behind shall stick and you on every kind of evil word
 જુઠી કહેશે તારે તમને ધન છે. ૧૨. તમે ખુશ થાઓ, ને ધણા હરખાઓ
 false shall say then you to blessing is. 12. you glad be and very be glad
 કાંતે તમારે સ્વરગ-માં ક્ષણ ધણું છે, કેમકે તમારા-થી-અગાઉ-ના-ભવીશ-
 because to you heaven in reward much is because you from before of future
 કહેનારાઓ-ને અમન શતામેવ્યા. ૧૩. તમે પ્રથવી-નું મીઠું છે, હવે જો મીઠું
 sayers to thus persecuted. 13. you earth of salt are now if salt
 નીસ્વાદ હોએ, તો તે થી કેમ મીઠું થાએ, તે બાહાર રેંકી-દેવા, ને લોક-ના પગ
 tasteless be then it by how salt can be it out throw away and people of feet
 તમે અંપાઈ—જવા=વીના, ખીજ કાંઈ કામનું નથી. ૧૪. તમે પ્રથવી નું અનવલું
 under to be trodden except other any use of not. 14. you earth of light

છો પાહાડ પર નું શેહેર છાંનું રેહી શકતું નથી. ૧૫. ને દીવા કરીને વાશણ
 are hill on of city secret remain can not. 15. and light having made vessel
 તલે કોઈ ચુકતું નથી પણ દીવી પર ચુકેછે તે થી તે નું અજવાલું શંખાં
 under any places not but 'candle-stick on places it from it of light all
 ઘરનાં ને પડેછે. ૧૬. તેમ તમે તમારું અજવાલું ભોંક ની આગલ ઝમિયું
 house of (them) to falls. 16. so you your light people of before so
 પ્રકાશ કરે. કે તેઓ તમારી રૂડી કરણીયો જોયે ને સ્વરગ માંના તમારા બાપ
 light make that they your good works may see and heaven in of your father
 ની સ્તુતી કરે. ૧૭. તમે ઝમિયન ન શમજો. કે હું શાસ્ત્ર ને તથા બવીશ
 of praise may make. 17. you thus not understand that I law to and future
 કેહેનારાઓ ની વાતો ને ખંડન કરવા આવ્યા છું ખંડન કરીનાખવા આવેવો
 sayers of words to frustrate to make come have frustrate to make come
 નથી પણ હું થાપન કરવા આવેવો છું. ૧૮. કેમકે હું તમને નીચે કહું છું કે
 not but I stable to make come have. 18. because I you to certainly say that
 આકાશ ને પ્રથવી ગુજરી-જાય તાહાં-ચુધી શાસ્ત્ર માંનો એક કાહાનો કે માત્ર પણ શબ્દ
 sky and earth pass away there up to law on of one jot or tittle even all
 શીધ થયા વીના જનાર નથી. ૧૯. માટે એ શેહેર આગાઓ
 accomplished been without goer not. 19. wherefore these light commands
 માંની એક પણ જો કોઈ તોડશે ને માણુશે ને તેમ શીખવશે તો સ્વરગ ના
 in of one even if any shall break and men to so shall teach then heaven of
 રાજ માં તે કનીષ્ઠ કેહેવાશે પણ જો કોઈ તેઓ ને પાલશે ને તેમ
 kingdom in he lowest shall be called but if any them to shall keep and so
 શીખવશે તો તે સ્વરગ ના રાજ માં એજ કેહેવાશે. ૨૦. કેમકે
 shall teach then he heaven of kingdom in best shall be called. 20. because
 હું તમને કહું છું કે શાસ્ત્રીયો ની તથા ફારીશીઓ ની નીતી કરતાં જો તમારી
 I you to say that scribes of and pharisees of righteousness than if your
 નીતી શારી ન હોય તો સ્વરગ ના રાજ માં તમે જશો નહીં.
 righteousness good not be then heaven of kingdom in you shall go not.

*The above expressed by Roman Characters.**

1. né té lokoné joiné páhād par gayo né té bētho ètlé téná síso té ní pásé ávyá 2. né té né téo né potáná moho thí úpdés kídho ké. 3. dín atmá váláo né dhān ché kemké svrāg nūng rāj téo nūng ché. 4. šok karanārao né dhān ché kemké téo dílāso pāmašé. 5. jé rāṅkadā ché téo né dhān ché kemké téo dés no vāraso pāmašé. 6. jé níthí ná bhúkhā tathā tarsā ché téo né dhān ché kemké téo trāpta thašé. 7. jé dayālú ché téo né dhān ché kemké téo dayā pāmašé. 8. śúdh mām váláo né dhān ché kemké téo iṣvar ní draṣṭi pāmšé. 9. salā kar-nārāo né dhān ché kemké téo iṣvar na díkarāo kéhévašé. 10. níti né lídhé jéoné lok satávé ché téo né dhān ché kemké svārag nūng rāj téo nūng ché. 11. jáháré lok máháré lídhé tāmāné ménāṅg márašé né tāmáři pūthé lágašé né tāmārā úpar harék taré ní jūthí vāt kéhéšé táháré tāmāné dhān ché. 12. tamé khūṣ thāo né ghaṇā harkháo kémké tamáré svārag máṅg phāl ghaṇúṅg ché kemké tamārā thí agāú ná bhavis kéhénārāo né téoé emaj satávyá hata. 13. tamé prathaví nūng míthúṅg chó havé jomíthúṅg nisvād tháyung to té thí kém míthúṅg thāé té báhār phengkí dévá né lok ná pāg talé chāmpái javá víná bíjá kángí kām nūng nathí. 14. tamé prathaví nūng ajvālúṅg cho páhād par nūng šéher chánúṅg réhi sákatúṅg nathí. 15. né divo karíné vāsan talé koí múkatúṅg nathí paṇ díví par mukéché té thí ajvālúṅg sándhāṅg ghar náṅg né paḍéché. 16. tem tamé tamárúṅg ajvālúṅg évúṅg prakāś karo ké téo tamári rúdi karṇíc joé né svārag máṅg ná tamārā bāp ní stúti karé. 17. tamé cm na sāmjo ké hūṅg sástrā né tathā bhavis kéhénārāo ní váto né khāndān karavā ávyo chúṅg khāndān karavā ávyo nathí paṇ hūṅg thāpan karavā ávyo chúṅg. 18. kémké hūṅg tamané nisché ka-hūṅg chúṅg ké ákās né prathaví gujarí jáé táhāṅg súdhí śastra máṅg no ék káhāno ké mātṛa paṇ sándhúṅg sídh tháyá víná jánār nathí. 19. māté é séhéj ágnāo máṅg ní ék paṇ jo koí toḍasé né māṇaso né tem śikhavasé to svārag ná rāj máṅg té kánisṭh kéhévašé paṇ jo koí téo né pālé né tém śikhavasé to té svārag ná rāj máṅg sarésṭh kéhévašé. 20. kemké hūṅg tamané kahúṅg chúṅg ké śástrío ní tathā phárisío ní níti karatāṅg jo tamári níti śáři na hoé to svārag ná rāj máṅg tamé jašo nahí.

* See power of vowels.

V. FAMILIAR PHRASES

Rendered into Gujarati, in Native and Roman Characters.

Where are you going ?	તમે કાંઈ જાઓ છો ?	tamé káháng jáocho ?
Whence have you come ?	તમે કાંઈથી આવ્યા ?	tamé káhángthí ávya ?
Call the servant	ચાકરને બોલાવો	chákarné bolávo.
This sugar is not clean	આ ખાણુ શુદ્ધ નથી	á khán ṣáph nathí.
Bring more from the bazar	{ બજાર માંથી ખીજું લઈ આવો	bajár mánthí bijúng léi ávo.
Who told you so ?	તમને કોણે કહ્યું ?	tamané koṇé kahyúng ?
Do you know where he lives ?	{ તમે જાણો છો કે તે કાંઈ રહે છે ? તેનું રહેવાનું ઠેકાણું તમે જાણો છો ?	{ tamé jānocho ké té ká-háng réhéché ? ténúng réhévánúng thékāṇúng tamé jānocho ?
I do not know	{ હું જાણતો નથી મને માલુમ નથી	{ húng jāṇato nathí. mané mālum nathí.
Bring a towel	રૂમાલ લાવો	rumál lávo.
Call a washerman	કોઈ ધોખીને બોલાવી લાવો	koí dhobíné bolávi lávo.
Take me into the Fort	મને કીલામાં લઈ જાઓ	mané kilámáng léi jáo.
Call a palkee and four hammals	{ એક પાલખી ને ચાર ભોઈઓને બોલાવો	{ ék pálkhí né chār bhoío-né bolávo.
How many bearers do I require ?	{ કેટલા ભોઈઓ જોઈએ ?	{ kēṭlā bhoío joíyé ?
Four are enough	ચાર ધણા છે	chār ghaṇá ché.
I don't know the road to	{ નો રસ્તો મને માલુમ નથી	{ no rāsto mané mālum nathí.

Direct me	મને રસતો બતાવો.	mané rāsto batávo.
This rice is not clean	આ બાત ચોખો નથી	á bhát chokho nathí.
Wash your hands	તમારા હાથ ધુઓ	tamára háth dhúo.
I want a servant	માહારે એક ચાકર જોઈયે	máháre ék cháker joíyé.
Do not let any body come	કોઈને આવવા ન દો	koíné ávavá na do.
Whom have you served?	તમે કોણની ચાકરી કરીધી?	tamé koñní chákari kídhi?
What is your name?	તમારું નામ શું છે?	tamarúng nam súng ché?
Can you cook?	{ તમને રાંધતાં આવડે છે?	tamané rándatáng avadé ché?
Bring a chair	ખુરચી લાવો	khúrchí lávo.
I will give you ten rupees	{ હું તમને દશ રૂપીઆ મહીનો	húng tamané dās rúpia
a month	{ આપીશ	mahíno ápiś.
That is quite enough	તે ઘણું છે	té ghaṇúng ché.
He is ill	તે માંદો છે	té mándo ché.
Do as you please	{ તમારી ખુશી પ્રમાણે કરો	tamári khúśi pramaṇé karo.
Say, I am not well	{ કોહો કે માહારે જીવ શારો	koho ké máháro jív šáro
	{ નથી	nathí.
I have fever	મને તાવ આવેછે	mané táv avéché.
You must take some medicine	{ તમારે ઝાણડ કરવું જોઈયે	tamáre ośaḍ karavúng joíyé.
Shall I read to you?	{ હું તમને વાંચી શંભલાવું?	húng tamané vāñchí śāmbhalávúng?
We shall have rain	વરસાદ આવશે	varsád ávasé.
There is no air in the room	{ આ ઝોરડીમાં કંઈ વા આવતો નથી	á ordímáng kangí vá ávato nathí.
What can we get here to eat?	{ હીયાં શું શું ખાવાને મળે	híáng súng súng kháváné mǎlé.
Send for some plantains	કેલાં મંગાવો	kélaáng māngávo.

Go and see	જઈને જોજો	jainé jojo.
Listen to what I say	{ હું કહું છું તે શાંભલો	húng kahúngchúng té sambhalo.
Be quiet	છાના રોહો	cháná roho.
Clean my shoes	માહારા જોડા શણ્ક કરો	máhará jodá śaph karo.
Make the coffee and bring it	{ કાફી બનાવી લાવો	káphí bānāvī lávo.
Come quickly	વહેલા આવો	véhélá ávo.
See who is there	જુઓ કે કોણ છે	júo ké koṇa ché.
Is this water good to drink?	આ પાણી પીવાને શાઈ છે ?	á paṇi píváné śárúngché?
Bring me some soap	કંઈ શાબુ લાવો	kangī śábú lávo.
Bring water for a bath	નાહાવાને પાણી લાવો	náháváné paṇi lavo.
Ask him his name	તેનું નામ પૂછો	ténúng nām púcho.
Where do you live ?	તમે કાંઈ રોહો છો ?	tamé káháng rohocho ?
Bring more rice	ખીન્ને ભાત લાવો	bhijo bhát lávo.
Loose the dog	કુતરાને છોડી દો	kútaráné choḍí do.
What shall we do now ?	હવે આપણે શું કરીયે ?	havé ápné sūng karíé ?
There are no more cups	ખીર્ની પેયાલાં નથી	bhijáng péyáláng nathí,
You have not brought enough	{ જેટલું જોઈયે તેટલું લાવ્યા નથી	jétlúng joiyé tetláng lá- vyá nathí.
That is right	તે ઠીક છે	té thik ché.
Do not trouble me	મને તસદી ન દો	mané tāsadí na do.
I am very busy	{ માહારે ઘણું કામ છે	máharé ghaṇúng kām ché.
Can you read ?	{ તમને વાંચતાં આવડે છે ?	tāmané vānchatáng áva- dē ché ?
Do you speak English ?	{ તમને અંગરેજી બોલતાં આવડે છે ?	tāmané ānggréjī bolatáng śvadé ché ?

Where is his house ?	તેનું ઘર કાંહાં છે ?	ténúṅ ghar káhāṅ ché?
What kind of man is he ?	તે કેહેવો માણસ છે ?	té kéhévo māṇas ché?
Put this book in its place	આ ચોપડી ઠેકાણે મુકો	á chopadī thékāṇé múko.
Sit on the floor	બામ્પે પર બેશો	bhāṅgé par béso.
Move this table	આ મેજ ખીજો ઠેકાણે મેલો	á méj bijé thékāṇé mélo.
Bring this couch this side	આ કૌચ યેણીગમ લાવો	á cauch yéṇí gām lávo.
Why have you been so long ?	{ તમને ઝમટલી વાર કેમ લાગી ?	támané etlí vár kém lágí?
I want to go out	માહારે બાહાર જવું છે	máháré bāhár javúṅché.
I have not time now	{ હમણાં મને કુરશદ નથી	hamañāṅ mané phúrṣād nathí.
Is Mr.—at home ?	શાહેબ ઘેર છે ?	śáhéb ghér ché?
I shall not keep this servant	{ આ આકરને હું નહીં રાખીશ	á chákarné húng nahi rákhís.
What is this called in Gujaráti ?	{ ગુજરાતીમાં આને મું કેહેછે ?	gujarátí máṅg áné súṅg kéhéché?
Put out the lamp	દીવો હોલવો	dívo holavo.
Light the lamp	દીવો સલગાવો	dívo salgávo.
Pay the bearers	ભાઈઓને પધશા આપો	bhoíoné paisá ápo.
Get the carriage ready	ગાડી તૈયાર કરો	gádí taiár karo.
Is it time to go ?	{ જવાને વખત છે કે નહીં ?	javáné vākhāt ché ké nahi?
Saddle your master's horse	{ શાહેબના ઘોડા પર જીન બાંધો	śáhébná ghoḍá par jín bāndho.
Come back quickly	પાછા જલદી આવો	páchá jaldí ávo.
Bring a light	દીવો લાવો	dívo lávo.
What o'clock is it ?	કેટલા વાગ્યા ?	kétlá vágyá?
You do not do this right	{ આ કામ તમે ઠીક કરતા નથી	á kām támé thík karatá nathí.

Lay down the carpet	શેતરજી પાથરો.	sétrāñjī pātharo.
Bring some bread	રોટલી લાવો.	rotālī lávo.
Shew the book to me	મને ચોપડી દેખાડો.	mané chopadī dékhāḍoi
Bring your account book	{ તમારા હિશાબની ચોપડી લાવો.	tamārā hisābnī chopad. lávo.
Give me your account	તમારો હિશાબ મને આપો.	tamāro hisāb mané āpo.
Have you spent all the money?	{ તમે બધા પધશા ખર્ચી ચુકા?	tamé bādhā paisā khara-chī chūkā?
Mr.—is gone for a walk	શહેબ ફરવા ગયો.	sāhēb pharavā gayo.
Mr.—is gone in the carriage	{ શહેબ ગાડીમાં બેસીને ગયો.	sāhēb gādīmāng bésiné gayo.
Give my compliments to Mr.—and say	{ શહેબને માહારી સલામ કો-હો ને બોલો કે.	sāhēbné mähārī salām koho né bolo ké.
Mr.—is gone out on horse-back	{ શહેબ ઘોડાપર બેસીને ગયા.	sāhēb ghodā par bésiné gayo.
Have you any money?	તમારી પાસે પધશા છે?	tamārī pásé paisā ché?
Give this man four rupees	{ તે માણસને ચાર રૂપીઆ આપો.	té māṇasné chār rūpiā āpo.
What has happened to you?	{ તમને શું થયું છે?	tāmané sūng thayúng ché?
Clean the furniture	સામાન સાફ કરો.	sāmān saph karo.
I do not understand	હું સમજતો નથી.	húng sāmājato nathī.
My pronunciation is not good	{ માહારો ઉચાર સારો નથી.	mahāro uchār saro nathī.
The table is broken	મેજ ભાગીગઇ.	mēj bhāgī gai.
I am in a hurry	મને ઉતાવલ છે.	mané utāval ché.
Never mind	કંઈ ચિંતા નહીં.	kāngī chintā nahī.
Is any body there?	તાંહાં કોઈ છે?	tāhāng koi ché?

This cup is cracked	આ પેયાલું તડકી ગયું	á péyálúṅ tadkī gayúṅ.
I have no money	માહારી પાસે પધશા નથી	māhāri pásē paisā nathī.
I will give it you to morrow	હું કાલે તમને આપીશ	húṅ kálē tāmanē āpīs.
Come the day after to morrow	{ પરમ દાહાડે આવજો	param dābādē āvjo.
Call the carpenter	મુથારને બોલાવી લાવો	súthárnē bolāvī lávo.
How broad is this cloth ?	{ આ લુગડાનો પનો કેટલો છે?	á lúgadā no pāno kēṭlo ché ?
Enquire what is the price of grain	{ દાણાની કીમત પૂછો	dāṇānī kīmāt púcho.
My servant is gone out	{ માહારો ચાકર બાહાર ગયો	māhāro chākar bāhār gayo.
Pull the punká	પંખો ખેંચો	pāṅkho khéncho.
Explain to me	મને સમજાવો	manē sāmjavō.
Teach me Gujaráti	મને ગુજરાતી બતાવો	manē gujarāti bhaṇāvō.
Do you know the English language ?	{ તમને અંગરેજી ભાષા આ- વે છે ?	tāmanē āṅgrējī bhāsa āvadéché ?
If I make a mistake, tell me.	{ જો હું ચુક કરું તો મને કહો	jo húṅ chūk karúṅ to manē koho.
I saw him yesterday	મે કાલે તેને જોયો હતો	mé kálē téné joyo hato.
Bring two seers of milk	બસેર દુધ લાવો	basér dúdh lávo.
Do this every day	રોજ રોજ કરો	roj roj karo.
Pay the postage	ટપાલના પધશા આપો	ṭapálnā paisā āpo.
Take this letter to the Post Office	{ ટપાલમાં આ કાગલ લેઈ- જાઓ	ṭapálmāṅ á kágāl léi jāo.
Have the horse shod	ઘોડાને નાલ બંધાવો	ghoḍánē nāl bāndhāvō.
Go on with your work	તમારું કામ કર્યા જાઓ	tamarúṅ kām karyā jāo.
You have made a mistake	તમે ચુક કરીધી	tamē chūk kīdhī.

Come back quickly	જલદી પાછા આવો	jaldī pāchá ávo.
Go early in the morning	શવારે વેહલા જાઓ	ṣaváré véhélá jajo.
Procure it as it is wanted	જોઈતું જોઈતું મંગાવો	joítúng joítúng māngávo.
Do not get it all at once	સામું લેવું નહીં	sāmthúng lévúng nahí.
This tea is not good	આ ચાહ શારી નથી	á cháh śārī nathí.
What is the price of this box ?	આ પેટીની કીમત સી છે ?	á péṭíní kímāt sí ché ?
Where is the padlock of this box ?	આ પેટીનું તાલું કંદાં છે ?	á péṭínúng tálúng káháng ché ?
Get dinner ready	ખાણું તૈયાર કરો	khānúng taíar karo.
Seven persons are to dine	સાત માણસો જમનારાં છે	ṣát māṇaso jāmnārāng ché.
Remain in waiting	હાજર રાહો	hājar roho.
Tell him to stop a little	તેને કોહો કે થયુર રાખો	téné koho ké ṣābur rákho.
Who wrote this letter ?	આ કામલ કોણે લખ્યો ?	á kágal koṇé lākhyo ?
What is the cost of this ?	આની સી કીમત છે ?	ání sí kímāt ché ?
What is the day of the week ?	આજ કહો વાર છે ?	áj kahyo vār ché ?
What is the day of the month ?	આજની સી તારીખ છે ?	ájní sí táríkh ché ?
This is the sixth day of the month	છઠી તારીખ છે	chathī táríkh ché.
Let him go	તેને જવા દો	téné javá do.
Whose servant are you ?	તમે કોણનો ચાકર છો ?	tamé koṇno chākar cho ?
Speak the truth	સાચું બોલો	śáchúng bolo.
Come next week	આવતે અઠવાડીએ આવજો	áváté aṭvādíé ávjo.
Wake me in the morning	શવારે મને જાગડો	ṣaváré mané jagáḍjo.
You have come very late	તમે મોહોડા આવ્યા	tamé mohodá ávyá.

I do not like this	{ આ મને શાઈ લાગતું નથી	á mané sárúng lágatúng nathí.
Come at the right time	વખત પર આવજો	vākhāt par ávjo.
Do this carefully	{ આ કામ ખબરદારીથી કરો	á kām khābardārīthī karo.
Take care of the child	છોકરાને સંભાલો	chokarāné sām̐bhálo.
Stop the gádi	ગાડી રાખો	gādī rákho.
Bring fish for breakfast	{ નાશતા શાઈ માછલાં લાવો	nástā sárú mächalāng lávo.
Tell him to sit down	તેને બેસાડો	téné bēsádo.
I am coming directly	{ હું હમણાં આતું છું	húng hamaṇāng ávúng chúng.
I will come after dinner	હું જમીને આવીશ	húng jāmīné ávis.
Bring some hot water	હું પાણી લાવો	húnúng paṇī lávo.
This water is not hot	આ પાણી હું નથી	á paṇī húnúng nathí.
Bring cotton for bedding	ગોદડીને શાઈ રૂઠી લાવો	godadīné sárú rúú lávo
Bring a maund of cotton	એક મણ રૂઠી લાવો	ék maṇ rúú lávo.
Come and visit me	તમે મને મલવા આવજો	tamé mané mālavā ávjo.
I shall be glad if you visit me	{ તમે મને મલો તો ધણું શાઈ	tamé mané mālō to gha- núng sárung.
He was to come but he has not come	{ તે આવવાનો હતો પણ તે આવ્યો નથી	té ávavāno hato paṇ té ávyo nathí.
This man cheats very much	{ આ માણસ ધણો દગો કરેછે	á māṇas ghaṇō dāgo karéchhé.
He is not to be trusted	એનો કાંઈ બરોસો નથી	éno kāngī bharoso nathí.
Do you understand what I say ?	{ હું કહું છું તે તમે સમજો છો?	húng kahúng chúng té tamé sām̐jochō ?
Open all the windows	સઘલી બારીયાને ઊઘાડો	sāghalī bārioné úghádo.

This bungalow is very good	{ આ બંગલો ખૂબો શારો છે	á bānggalo ghaṇo sáro ché.
What is its rent ?	{ તેનું ભાડું કેટલું છે ?	ténúṅ bhāḍúṅ kēṭlúṅ che ?
Five majúrs are wanted	પાંચ મંજુરો જોઈયે	pānch majúro joíyē.
Four carts are required	ચાર ગાડાં જોઈયે	chār gāḍāṅ joíyē.
Hired bullocks are wanted	ભાડેના બલદ જોઈયે	bhāḍēná bāḷad joíyē.
I write him a letter	{ હું તેના ઉપર કાગલ લખી મોકલીશ	húṅ tēná úpar kágal lākhlī mōkhlīś.
I want a boat to go to Surat	{ સુરત જવા શારે એક બટે- લો જોઈયે	Súrat javá sárú ék batélo joíyē.
I wish to go to morrow	કાલે માહારે જવું છે	kālē māhārē javúṅ ché.
What you will take for this?	એનું સું લેશે.	énúṅ súṅ lēśo.
That is very cheap	તે ઘણું સસ્તું છે	té ghaṇúṅ śastúṅ ché.
Your goods are very dear	{ તમારું શામાન ઘણું મોંઘું છે	tamárúṅ śamān gha- núṅ mongghúṅ ché.
We are going to take a walk	હમે ફરવા જઈયે છઈયે	hamé pharavá jāíēchāíyē.
Dismiss him	એને રજા આપો	éné razá āpo.
Dinner is on the table	આખું મેજ પર છે	khāṇúṅ méj par ché.
Have you dined ?	તમે જમી રહ્યા ?	tamé jāmi rahya ?
I want a pen and ink	સાઈ કલમ જોઈયે	śāi kālām jāvo.
He is come back	તે પાછો આવ્યો છે	té pácho ávyo ché.
I dine out to-day	{ આજ હું બહાર જમવા બ- જ છઈ	āj húṅ bāhār jāmava jāúṅ chūṅ.
Do that work well	તે કામ શારી પડે કરી	té kām śārī pathé karo.
Speak softly	ધીમે ધીમે બોલો	dhímé dhímé bolo.
Shut that door	તે બારણું બંધ કરી	té bārṇúṅ bāndh karo.
Open this door	આ બારનું ઉઘાડો	á bārṇúṅ úghāḍo.
Keep it always open	હમેશ ઉઘાડું રાખો	haméś úghāḍúṅ rákho.

